

**שַׁחַת** i. q. שָׁחַ to set, to place. From this there twice occurs, pret. pl. שָׁחַתוּ, Psal. 49:15, לְשַׁחַת לְשֹׁאֵל שָׁחַתוּ "like sheep they place (them) in Hades," i. e. they drive, thrust them down thither (compare

Ps. 85:5); Ps. 73:9, שָׁחַתוּ בְּשִׁמְיָם פִּיהֶם "they set their mouth against the heavens," i. e. they assail heaven, and, as it were, provoke it, with proud and impious words.

ת

**Taw** (Tau), the twenty-third [reckoning ט and טו for two letters] and last letter of the alphabet, when used as a numeral denoting *four hundred*. As to the signification of the name see under the word תָּו.

As to pronunciation, ת without Dagesh is an aspirated letter, and seems to have a lisping sound, like Gr. θ, and th English. When it has Dagesh lene (תּ) it is a slender t; as to its difference from ט, see page cccxvi, A. To this there answers in Arabic ت, rarely ט, as in تَقَف, تَقَف. It is sometimes interchanged with Shin (p. dcccxcvii, A) and Tet (p. cccxvi, B), and it has even some relation to the breathings (א, ה), see Hebr. Gramm. page 101, note; also, תָּוּב, תָּוּב, תָּוּב to return; תָּוּה and תָּוּה to dwell; also, to mark out, and so often in Arabic.

**תָּא** m. a chamber, 1 Ki. 14:28; Eze. 40:7, seq. (Ch. תָּוּה, תָּוּה, Syr. ܬܐܘܠ, ܬܐܘܠܠ.) Plur. תָּוּהִים, once תָּוּהִים Eze. 40:12, from the root תָּוּה No. III, to dwell. The form תָּא appears to spring from תָּו (for תָּוּה), the letter ו being changed because of the preceding Kametz into Aleph, as קָמַט, קָמַט, קָמַט.

I. **תָּאָה** TO DESIRE, TO LONG FOR, followed by לְ Ps. 119:40, 174. Of more frequent occurrence in Chaldee. (To this answer תָּאָה, תָּאָה, and this root may seem to be secondary, and taken from the Hithpael of those verbs.)

Derivative, תָּאָהִים.

II. **תָּאָב** only found in part. Piel תָּאָב i. q. אָבִיחַ ABHORRING, Am. 6:8; the letters ו and א being interchanged in the Aramæan manner, see p. 1.

**תָּאָהָה** f. desire, longing, Ps. 119:20, from the root תָּאָה No. 1.

I. **תָּאָהָה** i. q. תָּוּה No. 1, TO MARK OUT, only m—

Piel. Fut. תָּאָהָהִי Nu. 34:7, 8. LXX. καταμετρήσεται. Syr. ye shall determine. Compare תָּוּה No. III.

II. **תָּאָהָה** i. q. Arab. تَأَى to outrun. Hence—

**תָּאוּ** Deut. 14:5, and contr. תָּאוּ Isaiah 51:20, a species of gazelle, so called from the swiftness of

its running. LXX., Vulg. in Deut.; Aqu., Symm., Theod., Vulg. in Isa. render it *oryx*. Targg. *wild bull*, which is pretty much the same (compare תָּאוּ). See Boch. Hieroz. t. i. page 973.

**תָּאָהָה** f. (from the root תָּאָה No. I)—(1) *desire, longing*, whether good and just, Psal. 10:17; 21:3: or wicked, Ps. 112:10.

(2) in a bad sense, *lust, desire* (Lust, Gelüst). Nu. 11:4, תָּאָהָהוּ תָּאָהָה "they lusted a lust." Psal. 78:29, 30. תָּאָהָהוּ קְבֻרֹת הַתָּאָהָה the graves of lust, Num. 11:34, 35.

(3) *delight, object of desire*. תָּאָהָה food of delight, i. e. delicate, Job 33:20; Gen. 3:6; also, *honour, ornament*, Gen. 49:26; Prov. 19:22.

**תָּאוּם** a twin, only plur. תָּאוּמִים Gen. 38:27; by a Syriacism contr. תָּוּםִים Gen. 25:24; const. תָּאוּמִי Cant. 4:5, from the root תָּאָהָה.

**תָּאָלָה** f. (from the root תָּאָלָה), *curse, execration*. Lam. 3:65.

**תָּאָם** TO BE TWIN, DOUBLE. Part. תָּאָםִים double (used of planks or beams), Exod. 26:24; 36:29. (Syr. and Arab. to be a twin.)

Hiphil, to bear twins, Cant. 4:2; 6:6.

Derivative, תָּאוּם, and—

**תָּאוּם** or **תָּאוּם**, whence pl. תָּאוּמִי twins, Cant. 7:4. A monosyllabic noun, of the form תָּאוּל, properly an abstract, put there for a concrete.

**תָּאָהָה** f. coitus, from the root תָּאָה No. 2. Piel, to cause to meet, which is applied to copulation. It is once used of the lust of the wild she-ass, Jerem. 2:24. Not less suitably, N. G. Schröder (Observatt. ad Origg. Heb. page 10) derives the signification of lust from the root תָּאָה to be hot (compare תָּאָה).

**תָּאָהָה** plur. תָּאוּמִים f., a fig tree, Gen. 3:7 (where the Indian fig or *Musa paradisiaca*, Germ. Paradiesfeigenbaum, with large leaves, is apparently meant), Num. 13:23; 20:5; Deut. 8:8, etc., also a fig, the fruit, 2 Ki. 20:7. (The etymology is unknown, for it can neither be suitably derived from the root תָּאָה, nor

from תָּאָן; Arab. تَلَّى Conj. III.). "To sit under one's vine and under one's fig tree" is said of those who lead a tranquil and happy life, 1 Ki. 5:5; Zec. 3:10; Mic. 4:4. See Celsii Hierobot. t. ii. p. 368—399.

תָּאָנָה (for תָּאָנָה) f., *occasion*, Jud. 14:4; from the root תָּאָן No. II. See especially Hithpael.

תָּאָנָה f., *sorrow, mourning*, Isa. 29:2; Lam. 2:5; from the root תָּאָן No. I.

תָּאָנִים m. plur., *toils, labours*, (from the root תָּאָן No. 3). Ezekiel 24:12, תָּאָנִים הָלָאֵת, "(the pot) wearies (me) with toils." Vulg. *multo labore sudatum est*.

תָּאָנֶת שֵׁלָה ("approach to Shiloh"), [Taanath-shiloh], pr. n. of a town on the border of the tribe of Ephraim, Josh. 16:6.

תָּאָר TO BE MARKED OUT, TO BE DESCRIBED (a border); followed by מִן...לְ (from...unto), Josh. 15:9, 11; 18:14, 17. Others take it actively, to describe.

PIEL to describe, to delineate, Isa. 44:13.

PUAL תָּאָרָה Josh. 19:13, "Rimmon הַנֶּעֱצָה קִתָּאָר which pertains to Neah." Hence—

תָּאָר with suff. תָּאָרוֹ (for תָּאָרִים) m., *form of body*, 1 Sam. 28:14; Lam. 4:8. יָפָה, יָפֶת תָּאָר, beautiful of form; commonly used of persons, Gen. 29:17; 39:6; and of animals, Gen. 41:18, 19. Specially a beautiful form, Isa. 53:2; 1 Sam. 16:18, תָּאָרִים "a man of form," i. e. *formosus, beautiful*.

תָּאָרָה [Tarea], pr. n. m., 1 Chron. 8:35; and תָּאָרָה 1 Ch. 9:41.

תָּאָשָׁר m., Isa. 41:19; 60:13; pr. *erectness* (see the root תָּאָשַׁר No. 1), *tallness*; hence a tall tree; specially a species of cedar, growing in Lebanon. Vulg. and Ch. render it *the box*; Syr. and the Hebr. *Sherbīn*, i. e. a species of cedar remarkable for the smallness of the cones, and with branches turned upward.

תָּבֹה f. pr. a chest, an ark (Chald. תִּבְיָה; Arab. تَابُوت an ark, a coffer; also Gr. θηβή, θιβή in LXX. intp., taken from the usage of the Orientals); used of the ship which Noah made like a chest or coffer, Gen. 6:14, seq.; of the ark in which Moses, when a child, was exposed, Ex. 2:5. LXX. κιβωτός; Vulg. *arca*; Luther suitably retained the word *Truhe*, as denoting both a chest and a vessel like one (see Adelung, s. v.). The etymology is unknown.

תְּבוּאָה f.—(1) *produce*, as of the earth, Josh. 5:12; of the corn-floor, Num. 18:30; of the wine-press, *ibid.*; of the vineyard, Deut. 22:9.

(2) *gain, profits*. תְּבוּאָת הַרְשָׁע the profit of the wicked, Prov. 10:16; 15:6; תְּבוּאָת הַחֵמָה gain resulting from wisdom, Pro. 3:14; 8:19; Isa. 23:3.

(3) metaph. *fruit, result*. שֵׁפְתָיו תְּבוּאָת הַפֶּה the fruit, result of his words, Prov. 18:20. Compare פֶּה No. 1.

תְּבוּנָה m. *intelligence, understanding*, Hosea 13:2, "they made idols תְּבוּנָתָם according to their own understanding," i. e. at their pleasure.

תְּבוּנָה f. id. *intelligence, understanding, insight* (Einsicht), used both of God and men, Prov. 2:6; 3:19; 21:30; Deut. 32:28. Pl. like the Germ. Einsichten, Prov. 11:12; 28:16; Isa. 40:14; also intelligent words, Job 32:11. Root בִּין, בָּן.

תְּבוּסָה f. (from the root בָּסַד) a treading down, destruction, 2 Ch. 22:7.

תְּבוֹרָה (either of a "stone-quarry," from the root תָּבַר i. q. שָׁבַר, or a "lofty place," umbilicus, i. q. קִבְרָה which see), [Tabor], pr. n.—(1) of a mountain on the borders of Zebulun and Naphtali, situated in the middle of a plain, called by Josephus 'Iraßúpion, 'Araßúpion (Relandi Palæstina, p. 331—336), now جبل طور (Burckhardt's Reisen, p. 589, seq.), Josh. 19:22; Jud. 4:6; 8:18; Psalm 89:13; Jer. 46:18; Hos. 5:1.—(2) of an oak in the tribe of Benjamin, 1 Sam. 10:3.—(3) of a town of the Levites in the tribe of Zebulun, 1 Ch. 6:62.

תְּבֵלָה (each Tzere impure) a poetic word—(1) *fertile and inhabitable earth, the habitable globe*, οἰκουμένη (from the root תָּבַל, of which see Hiphil No. 3, Syr. تَبَل, تَبَل id.), Isa. 14:17 (opp. to תְּבֵלָה). There twice occurs poetically תְּבֵלָה the world of his (God's) earth, Prov. 8:31; Job 37:12; compare תְּבֵלָה אֶרֶץ Psalm 90:2. It often denotes—

(2) *the whole earth*, especially where the creation of the world is mentioned, 1 Sa. 2:8; Psalm 18:16; 93:1; meton. the inhabitants of the earth, Psalm 9:9; 24:1; 33:8; 96:13; 98:9. Hyperbolically applied to the kingdom of Babylon, Isa. 13:11; to that of Israel, Isaiah 24:4 (compare orbis Romanus). [Whatever be the meaning of תְּבֵלָה in these passages, no one who believes in the inspiration of Scripture can admit that they contain real hyperbole.]

תְּבֵלָה m. *pollution, profanation*. Lev. 18:23, after the law against Sodomy, תְּבֵלָה הִיא "this (is)

profanation." Lev. 20:12. Root בָּלַל No. 3 (like חָסַם from the root חָסַם), compare Ch. בָּלַל to profane (by incest), Genesis 49:4, Targ. Pseudo-Jon.; Arab. בָּל to be profane, to commit adultery.

תָּבַל see תָּבַל.

תָּבַל f. *consumption, destruction*, Isaiah 10:25, from the root בָּלַל. Some MS. copies and printed editions have תָּבַלְתִּים, which may also have the sense of *consumption*, from בָּלַל Piel. But this reading appears however to arise from a copyist to whom תָּבַלְתִּים was a more familiar word; compare a similar variety of reading, Job 21:13; 36:11.

תָּבַל m. *stained, spotted, having spots or stains* (from the root בָּלַל No. 2), only found Levit. 21:20, תָּבַלְתִּי בְעֵינַי. Vulg. *albuginem habens in oculo*. Vers. anon. in the Hexapla, λεύκωμα, compare Tob. 2:9; 3:17; 6:8 (where the Hebrew interpreter has rendered the Gr. λεύκωμα by this word). Targg. snail, here used for *blear-eyed* (see the root בָּלַל No. 1).

תָּבַן m. *straw as broken up by threshing, chaff*.

(Arab. تَبْن id. whence denom. تَبَّن to give chaff for fodder, to sell straw. The origin is doubtful. But it is not improbable that תָּבַן is for תָּבִינָה from the root בָּנָה, and that it denotes *building material*, compare Exod. 5:7, seqq.; compare תָּבִינָה and תָּבִינִי.) Job 21:18; Gen. 24:25; Isa. 11:7; 65:25.

Denom. תָּבִינָה, and—

תָּבִינִי (prob. for תָּבִינִי "building of Jehovah"), [Tibni], pr. n. m. 1 Ki. 16:21, 22.

תָּבִינִי f. (from the root בָּנָה)—(1) *structure, manner of building*, Ps. 144:12.

(2) *exemplar, model*, according to which any thing is made (Robell), Ex. 25:9, 40; 2 Ki. 16:10.

(3) *image, likeness* of a thing, Deu. 4:16—18; Eze. 8:10. Hence Ezek. 8:3, וַיִּשְׁלַח תְּבִינִית יָד, "and he put forth (that which had) the appearance of a hand," Germ. etwas wie eine Hand. Eze. 10:8. Compare רִמְתִּים No. 3.

תָּבַעַר ("burning"), [Taberah], pr. n. of a place in the desert of Arabia, Nu. 11:3; Deu. 9:22.

תָּבִינִי (perhaps "brightness," from the unused root תָּבַע, which see), [Thebez], pr. n. of a town near Shechem, Jud. 9:50; 2 Sam. 11:21.

תָּבַר Ch. i. q. Heb. שָׁבַר to break. Part. pass. תָּבִיר fragile, Dan. 2:42. Compare תָּבִיר.

תִּגְלַת פִּלְאֶסֶר pr. n. *Tiglath-pileser, a king of Assyria*, from the year 753 to 734 B. C., 2 Ki. 15:29. 16:10. Also written, תִּגְלַת פִּלְאֶסֶר 2 Ki. 16:7; תִּגְלַת פִּלְאֶסֶר 1 Ch. 5:6; 2 Ch. 28:20, and פִּלְאֶסֶר 1 Ch. 5:26. (The former part of the name appears to be the same as *Diglat*, the river Tigris (see תִּדְגָל), pr. swift; the latter, which also appears in the name *Nabo-polasaris*, Pers. بالاسر a great king, comp. Sanscr. *pāla*, lord, king, from the root *pāl*, to guard, to rule, unless rather, *Pileser* and *Polasar*, be i. q. Sanscr. *pura sara*, one preceding, a leader, see Bopp, Glossar., p. 109. I would render the entire name *lord of the Tigris*.)

תָּבַל m. (from the root נָטַל) *benefit*, i. q. נָטַל Ps. 116:12.

תִּגְרָה f. (from the root נָגַר), *strife, contention* Ps. 39:11, תִּגְרָתִי יְיָ אֱנִי קָלִיתִי "I am consumed under the strife of thy hand," i. e. by the divine plagues. (Chald. id.)

תִּגְרָמָה Gen. 10:3; and תִּגְרָמָה 1 Ch. 1:6; Eze. 27:14; 38:6 [Togarmah], pr. n. of a northern nation and country sprung from Gomer (the Cimmerians), abounding in horses and mules. We should, apparently, understand *Armenia*, as very abundant in horses (ἵπποβοτος σφύρα, Strab., xi. 13, § 9); at least a part of it. Such is either the tradition or the opinion of the Armenians themselves, who regard Torgom the son of Gomer (LXX. locc. cit. has the name by transposition of the letters Θοργαμά, Θεργαμά, Θυργαμά, and so also some Hebrew copies תִּרְגֹּמָה), as the founder of their nation, and they call themselves *the house of Torgom*. See J. D. Michælis Spicileg. Geogr., t. i., p. 67—78.

תִּדְגָל masc. the name of a tree which grows on Lebanon, Isaiah 41:19; 60:13. Vulg. *ulmus, elm*. Chald. תִּדְגָל i. e. a species of plane, which is called in Arab. ساج. I prefer *the oak, the ilex*, as the word properly denotes *a firm enduring tree* (compare תִּדְגָל), from the root דָּגַר No. 2. Compare Celsii Hierobot., t. ii. p. 271; and my Comment. on Isaiah 41:19.

תִּדְרָה fem. Chald. *circuit* (from the root דָּר), *perpetuity*, i. q. תָּמִיד. Adv. תִּדְרָה perpetually, continually, Dan. 6:17, 21.

תָּדֹמֹר 1 Ki. 9:18 קרי, and 2 Ch. 8:4 [Tadmor], pr. n. of a city built by Solomon, in a fertile district of the Syrian desert, between Damascus and the Euphrates, called by the Arabs, and now bearing



Dan. 2:14, see **תשובה** to return an epistle, to reply by letters, Ezr. 5:5.

**תובל** Eze. 27:13; 38:2, 3; Isa. 66:19, and **תבל** Gen. 10:2; Ezek. 32:26; 39:1, [*Tubal*], pr. n. *the Tibareni*, a nation of Asia Minor, dwelling by the Euxine sea, to the west of the Moschi, see **מִשְׁכָּה** No. 3.

**תובל קין** (perhaps "smith of scoria," comp. of Arab. **توبل** smith, and Pers. **توبل** scoria of metal, the genitive being put first, which seems to shew the origin to be Assyrian or Persic [but be it remembered that it is an antediluvian pr. n.], *Tubalcain*, pr. n. of a son of Lamech, inventor of working in iron, Gen. 4:22.

**תובנה** Job 26:12 **תבונה** for **כחב** prudence.

**תונה** f. (from the root **ינה**) *sadness, sorrow*, Prov. 14:13; 17:21; Ps. 119:28.

**תונקמה** see **תונקמה**.

**תורה** f. (from the root **ירה** Hiph.)—(1) *confession*, Josh. 7:19; Ezr. 10:11.

(2) *thanksgiving*, Psal. 26:7; 42:5. **זבח תורה** to offer praise to God (for a sacrifice) Ps. 50:14, 23; 107:22; 116:17 (where the phrase is not to be taken as though proper sacrifices were spoken of). **זבח תורה** Lev. 22:29, **זבח תורת השלמים** Lev. 7:13, 15; comp. 12, and ellipt. **תורה** a sacrifice of thanksgiving, Ps. 56:13.

(3) *a choir of givers of thanks, praising God*, Neh. 12:31, 38, 40.

**תורה** Chaid. (kindred to **תמה**), *to be amazed*, Dan. 3:24.

I. **תורה** (compare **תנה** No. III.) in Kal not used, i. q. **תנה** No. I. TO MARK, TO DELINEATE.

PIEL id. 1 Sam. 21:14, of David when simulating madness: **וַיַּעַשׂ עַל-דְּלָתוֹת הַשַּׁעַר**, "and he made marks (screws) upon the doors of the gate," like petulant boys.

HIPIL **וַיַּחֲהוּהוּ** *to mark*, followed by **על** upon any thing, Eze. 9:4.

Derivative, **תהי**.

II. **תורה** TO REPENT, TO BE GRIEVED. (Syt. id.)

HIPIL, causat. *to make to grieve, to afflict* (as a people, God), Psal. 78:41 [*to set marks or limits, gives a good sense in the passage, from תורה I.*].

III. **תורה** an unused root, i. q. **תנה** No. I., and

Arab. **توى** *to abide, to dwell*, whence **תא** a chamber; which see, for **תו**.

**תוח** [*Toah*], pr. n. m. 1 Ch. 6:10, for which there is, verse 11, **תחת**, and 1 Sam. 1:1, **תחו**.

**תוחלת** f. (from the root **יחל**) *expectation, hope*, Ps. 39:8; Prov. 10:28.

**תויד** an unused root, perhaps i. q. **נכ** to cut up, to divide: whence—

**תויד** constr. **תויד**, with suff. **תוכי**, m. *the middle* of a thing, so called from its being divided (compare **תוכי** the middle part of a house, the interior court, 2 Sam. 4:6. Put in the genitive after a noun, Jud. 16:29, **עמודי התמיד** "the middle columns."

With prefixes—(1) **בתוך**—(a) *in the middle of* (any) thing, as, **בְּתוֹךְ הַבַּיִת** in the midst of a house, 1 Ki. 11:20; **בְּתוֹךְ יְרוּשָׁלַם** Zec. 8:8; and after verbs of motion, **בְּתוֹךְ הַיָּם** into the midst of the sea, Ex. 14:27. Sometimes it does not differ from **ב** A, No. 1, *in* (any place), Gen. 9:21; Am. 3:9; *into* (any place), Ps. 57:7; **בְּתוֹךְ** to go through the midst of a thing, Ezek. 9:4; Exod. 14:29.—(b) when referring to many, *among* (prop. *inter medios*). **בְּתוֹכְכֶם** amongst you, in your midst, Gen. 35:2; Pro. 17:2; Eze. 2:5. Used even for **בין**, when distinction is expressed, Gen. 1:6, **בְּתוֹךְ הַמַּיִם** between the waters (terrestrial and celestial).

(2) **מִתּוֹךְ** *from the midst of any thing, and simply out of*, Jer. 51:6; Ex. 33:11.

(3) **אֶל-תּוֹךְ** *into the middle of a thing*, Num. 17:12; 19:6. Compare syn. **בְּרֶבֶב**.

Derivative, **תוכח**.

**תויד** i. q. **תהי**, *vexation*, which see.

**תוכחה** f. (from the root **יכח**) *punishment*, i. q. **תוכח** No. 4, Ps. 149:7; Hos. 5:9.

**תוכחות** f. with suff. **תוכחתי**, pl. **תוכחות** (from the root **יכח**).

(1) the act of arguing, *shewing and maintaining the right*, Job 13:6. Pl. arguments, Job 23:4.

(2) *arguing down, contradicting*, Ps. 38:15; Prov. 29:1, **אִישׁ תּוֹכַחֲתוֹ** "a man who opposes in speaking," one who likes to speak against, positive in assertions (others take it from signif. 3, who is often corrected).

(3) *rebuke, correction by words*, Prov. 1:23, 25, 30; 3:11; 5:12; 27:5; 29:15. Plur. **תוכחות** rebuke joined with correction. Prov. 6:23

Once used of *reproof* (from God), *complaint*, Hab. 2:1.

(4) *punishment, chastening*, Ps. 73:14. Pl. Ps. 39:12; Eze. 5:15, תוכחות חסד Eze. 25:17.

תוכים Ch. 9:21; see תכים.

תולד ("race," "posterity" ["birth"]), [*Tolad*], pr. n. of a town of the Simeonites, 1 Ch. 4:29; also תולד Josh. 15:30; 19:4.

תולדות f. pl. (from the root ילד)—(1) *generations, families, races*, Nu. 1:20, seqq. תולדותם according to their races, Gen. 10:32; 25:13; Exod. 6:16. Hence ספר תולדות genealogy, pedigree, Gen. 5:1. As a very large portion of the most ancient Oriental history consists of genealogies, it means—

(2) *history, properly of families*. Gen. 6:9, אלה תולדות נח "this is the history of Noah." Genesis 37:2; and thus also applied to the *origin* of other things. Gen. 2:4, "this is the origin of the heaven and earth." (Compare יחש and Syr. منأ family, genealogy, history.)

תולל m. (from the root לל) *a vexer, tormentor* (properly abstr. vexation, vexing, or the act of him who causes others to lament, forces the expression of grief from others, verbal of Piel of the root לל, of the form תוללני). Once in pl. Ps. 137:3, תוללני "our vexers."—LXX. ἀπαγαγόντες ἡμᾶς. Vulg. abducentes nos. Targ. "those who have robbed us," taking תולל for שולל (the letters ש and ת being interchanged), but that has a passive signification.

תולע m. תולעת, תולעת f. pl. תולעים (from the root תלע) [from תלע in Thes.].

(1) *a worm*, specially one which springs from putrefaction. Ex. 16:20; Isa. 14:11; 66:24; those which devour plants, Jon. 4:7; Deu. 28:39. Metaphorically used of a weak and despised man, Psalm 22:7; Job 25:6.

(2) especially *scarlet, scarlet colour*, more fully תולעת שני (see שני), also *scarlet garments*, Lam. 4:5; Isa. 1:18 (compare תלע Pu.).

(3) [*Tola*] pr. n.—(a) of the eldest son of Issachar, Gen. 46:13; 1 Chr. 7:1.—(b) of an Israelitish judge, Jud. 10:1. Patron. of letter *a*, תולע Num. 26:23.

תום. Some forms which seem to belong to this root, see under the root תמם.

תומים *twins*, see תאם.

תומן (תומן) Gen. 36:15 כתיב, for תימן

תועבה f. constr. תועבת (from the root תעב), *an abomination, something abominable*. Prov. 21:27; 28:9, תועבת יהוה "things which are an abomination to Jehovah." Prov. 3:32; 11:1, 20. Especially used of things which are made impure and illicit by the decrees of religion. Gen. 43:32, "for it is an abominable thing to the Egyptians" (to eat with the Hebrews). Gen. 46:34; Deu. 14:3; specially used of things belonging to the worship of idols, 1 Ki. 14:24; 2 Ki. 16:3; 21:2; Ezr. 9:1; Eze. 16:2; and of idols themselves, 2 Ki. 23:13. See תעב, תעב.

תועה f. (from the root תעה)—(1) *error in holy things, impiety*, see the root No. 3. Isa. 32:6.

(2) *harm, calamity*, Neh. 4:2.

תועפות pl. f. (from the root יעף)—(1) *a swift course*, Num. 23:22; 24:8, תועפות ראם "the swiftness of the buffalo."

(2) *weariness, tiring labour* (see יעף No. 2). hence *wealth* derived from labour (comp. יעף No. 3). Ps. 95:4, תועפות הרים "the wealth of the mountains;" Job 22:25, קסף תועפות "money of the treasures," i.e. very great plenty of money. Some other interpreters derive this word from the Arabic root ينع to go up, to grow up, IV. to be tall, whence Num. loc. cit., the swiftness of the buffalo; Psal. 95:4, the heights of mountains. Job 22:25, money of heaps, heaps of money. But I prefer the former, as arising from the certain and ascertained use of the Hebrew language; compare the root יפע.

תורף an unused verb, Ch. to spit out. Arab.

تَفَف (onomatopoeist.) to spit out, especially with contempt.

Derivative, תפת.

תוצאות f. plur. (from the root יצא to go out)—(1) *a going out*, metaph. a going forth from danger, *deliverance*, Ps. 68:21; compare the root, Eccles. 7:18.

(2) *the place from which* (any person or thing) *goes forth*, hence a gate, Eze. 48:30; a fountain, Prov. 4:23, תוצאות חיים "the fountain of life," of happiness; also *the place of the exit or termination* of any thing, Nu. 34:4, 5, 8, 9; Josh. 15:4.

תור (1) TO GO OR TRAVEL ABOUT (Arab. تار id.; comp. the kindred roots, under the verb ירד, either—(a) for the sake of traffic, 1 Ki. 10:15 (compare ירד, ירד), or—(b) for the sake of exploring, hence to spy out, e.g. a country, followed by an acc., Nu.

13:16, 17, 21; 14:6, seq.; also to search out any thing, Deu. 1:33; Nu. 10:33; Eze. 20:6. Metaph. to investigate, followed by an acc. Ecc. 7:25; and followed by על Ecc. 1:13; followed by a gerund (barauf denken, etwas zu thun, wie man etwas thut). Ecc. 2:3.

(2) followed by אחר to follow, go about after. Metaph. Nu. 15:39.

HIPHIL, fut. יָהַר and in the Rabbin. form יָהַר 2 Sa. 22:33—(1) to lead one about, specially to shew him the way in unknown places. (Ch. הָיָר conductor of the way.) Followed by an acc. Proverbs 12:26, יָהַר מַרְעֵהוּ צְדִיקָה "the righteous shews the way to his friend." Followed by two acc. of pers. and way. 2 Sa. loc. cit. יָהַר חֲסִידֵי דָוִד "and (God) shews the upright his way," he shews an upright man the way in which he should walk. So at least we may explain this passage, as to the interpretation of which interpreters seem to have despaired, in speaking of Ps. 18:33.

(2) to search, explore, Jud. 1:23.

Derivatives, יָהַר, תור No. II.

I. תֹּר m. A TURTLE DOVE (an onomatopoetic and primitive word), Gen. 15:9; Levit. 12:6; used as a word of endearment for a beloved female, Cant. 2:12 [?]; used of the people of Israel; Ps. 74:19, תֹּר "thy turtle dove," i. e. the people especially dear to thee, now afflicted and timid.

II. תֹּר m. —(1) order, row, turn, especially used of what goes round in a circle, Esth. 2:12, 15.

(2) a string of pearls, or gold or silver beads (as an ornament for the head), Cant. 1:10, from the root תָּר.

III. תֹּר 1 Ch. 17:17; i. q. תֹּרָה in the parallel place, 2 Sam. 7:19, mode, manner. If the reading be genuine, the form would seem to be from תֹּרָה = תֹּרָה.

תֹּר Chald. an ox, i. q. Hebr. שֹׂר; plur. תֹּרִין oxen, Dan. 4:22, 29, 30; 5:21; Eze. 6:9, 17; 7:17.

תֹּרָה f. (from the root יָרָה Hiph. No. 4. to teach). —(1) instruction, doctrine, Job 22:22.—(a) human, as that of parents, Prov. 1:8; 3:1; 4:2; 7:2.—(b) divine through prophets, Isa. 1:10; 8:16, 20; 42:4, 21.

(2) law.—(a) human, the manner and principles which men follow, 2 Sa. 7:19.—(b) divine, whether one, followed by a genit. of the object, e. g. the law of sacrifice, Leviticus 6:7; 7:7; or collect. laws; סֵפֶר הַתֹּרָה the book of the law, Jer. 1:8; 8:34;

2 Ki. 22:8, 11; Neh. 8:3; plur. תֹּרוֹת laws, Exod. 18:20; Lev. 26:46.

תֹּשֵׁב m. (from the root יָשַׁב to dwell), a stranger, an emigrant, sojourning in a strange country, where he is not naturalized, Lev. 22:10; 25:47; Ps. 39:13. Plur. const. 1 Ki. 17:1.

תֹּשֵׁיָה f. a word altogether poet.; prop. a lifting up, that which is erect (from the root יָשָׁה); hence—

(1) aid (compare Arab. نسي Conj. III. to aid, to comfort, properly to lift up). Job 6:13, תֹּשֵׁיָה נִדְחָה "aid fled from me" (in the other member there is קִנּוּי "aid fled from me" (in the other member there is עֲזָרָה LXX. βοηθεια). Prov. 2:7 (LXX. σωτηρια), Micah 6:9 (at least in several MSS. and Verss.), Job 30:22 קִרְיָ.

(2) counsel (properly, the raising of any thing, that which any one wishes to raise or set up). Job 5:12, תֹּשֵׁיָה יְדֵיהֶם וְיָדָהּ "and their hands do not perform (their) counsel." Vulg. quod ceperant.

(3) counsel, i. q. wisdom. Job 11:6, תֹּשֵׁיָה "the double of wisdom." Job 12:16, תֹּשֵׁיָה וְחֵשֶׁב "might and counsel;" 26:3; Prov. 3:21; 8:14; 18:1; Isa. 28:29, תֹּשֵׁיָה הַגָּדִיל חֵשֶׁב "he is wonderful in counsel and of great wisdom."

תֹּרָח (from the root יָחַח) m. a club, Job 41:2 LXX. σφύρα. Vulg. malleus.

תֹּר see תָּר.

תֹּרָה f. (from the root יָנָה), whoredom, metaph. the worship of idols, Eze. 16:25, 26, 29; 23:8. Pl תֹּרָהִים Eze. 16:15, 22; 23:7, seqq.

תֹּרָהוֹת & תֹּרָהוֹת (from the root תָּרָה No. 1, and more immediately derived from the nouns תָּרָה a rope, תָּרָה a sailor, a pilot) plur. fem.—(1) rule, government, Job 37:12; especially that of a state, Pro. 11:14.

(2) the art of governing, hence prudent counsel in a good sense, Pro. 1:5; 20:18; 24:6; cunning counsel, in a bad sense, 12:5.

תֹּר see תָּר.

תֹּרָה Chald. prep. under, i. q. Hebr. תַּחַת Dan. 7:27. It is prop. a plural noun, hence with suff. תַּחַתָּהּ under it, Dan. 4:9, 18.

תֹּרָמִי [Tachmonite], patron. from pr. n. m. otherwise unknown, תֹּרָמִי ("wisdom") 2 Sa. 23:8 Compare תֹּרָמִי.

תֹּרָה fem. (from the root תָּרָה Hiphil, to begin) beginning, Hosea 1:2; Prov. 9:10; תֹּרָה in the

beginning, i.e. previously, Gen. 13:3; 41:21; 43:18, 20; Isa. 1:26.

**תחלוא** only in plur. **תחלואים** m. (from the root חל = חלה to be sick, diseased), diseases, Deut. 29:21. Ps. 103:3; Jer. 16:4; וּמָוֶתוֹ תחלואים "they shall die of diseases." Concr. 14:18, תחלואר "those who are sick with famine."

**תחמס** m. Lev. 11:16; Deut. 14:15; an unclean bird, so called from violence and wrong (root חמס), according to Bochart (Hieroz. p. ii., p. 232), the male ostrich; called in Arabic ظليم unnatural, from its cruelty towards its young, compare Job 39:17, seqq.; Lam. 4:3. The preceding word בֵּית יְעֻנָּה loc. cit. must apparently be understood in a narrower sense, of the female ostrich. LXX. and Vulg. translate, the night owl, Jonathan, the swallow.

**תחן** (for תחנה "a camp"), [Tahan], pr. n. m. — (1) Num. 26:35. — (2) 1 Chr. 7:25. From the former comes patron. תחני Num. 26:35. Compare תחנול.

**תחנה** (from the root חנן) — (1) grace, mercy, Josh. 11:20; Ezra 9:8.

(2) prayer, supplication (properly, the cry for mercy, from the root in Hiphil), Ps. 6:10; 55:2; 119:170.

(3) [Tehinnah], pr. n. m. 1 Ch. 4:12.

**תחנן** only in plur. **תחננים** Ps. 28:2, 6; 31:23; 116:1; and תחננות 86:6; i. q. תחנה No. 2, prayer, supplication.

**תחנות** m. plur. (from the root חנה) ["a camp"], a place where a camp is pitched, 2 Ki. 6:8.

**תחפנחם** Ezek. 30:18; and **תחפנחם** Jer. 43:7, 8, 9; 44:1; 46:14; also 2:16 קרי (where the text has תחפנחם), [Tahpanhes, Tehaphnehes, Tahapanes], pr. n. of a city in Egypt, which the LXX. render Τάφνη, Τάφνα. No doubt that it is Daphne, a fortified city near Pelusium. And Jablonski (Opuscc., p. i. 343) thinks that the Egyptian name of this city would be written ΤΑΦΘ-ΘΙΟΥ, i. e. the head, or the beginning of the age; or, as we should say, the beginning of the world or earth (as if the Egyptian word). "It would thus correspond to the city of Syene (see above סֻנְיָה p. DLXXXI, A), which closes Egypt towards Æthiopia...just as Taphnæ closed Egypt towards Syria and Arabia."

**תחפנים** ("head of the age," see prec.), [Tahpanes], pr. n. of an Egyptian queen, 1 Ki. 11:19, 20.

**תחרא** m. a breastplate (θώραξ), made of linen, Ex. 28:32; 39:23; properly a military garment, as armour, from the root חרה, Syr. حار Ethpe. to fight, to wage war, to prepare for battle.

**תחרה** see חרה Tiphel.

**תחרע** ("cunning," from the root חרע Ethpael, to be cunning), [Tahrea], pr. n. of a man, 1 Chron. 9:41, called תחרע 1 Ch. 8:35.

**תחש** m. an obscure word, always in this connexion, עור תחש Tachash skin, Num. 4:6, seq. Plur. עורות תחשים Tachash skins, Exodus 25:5; 26:14; 35:23; 39:34; and in the same sense simply תחש Nu. 4:25; Eze. 16:10 (where it is said that women's shoes are made of it). The ancient versions understand it to be the colour of a skin (LXX. ξανθίνα. Aqu. Symm. λευκίνα. Chald. and Syr. rubra, red), and they have been followed by Bochart (Hieroz. i. p. 989, seqq.); this is however a mere conjecture, which has no ground either in the etymology or in the cognate languages; on the other hand the Talmudists and almost all the Hebrew interpreters take תחש to be an animal, the skins of which were used both for a covering of the holy tabernacle, and for making shoes. I have no hesitation in acceding to this opinion, and I would follow R. Salomon on Eze. loc. cit. with Luther in understanding it to be either the seal, or the badger, taxus or taxo (meles, Varr. Plin.). Besides the context, which almost requires an animal, this opinion is supported — (1) by the authority of the Talmudists who (Tract. Sabb. cap. ii. fol. 28) in treating at large of this animal, say that it is like the weasel (תלוא אילן), which is very suitable to the badger — (2) by the agreement of languages, the authority of which is very great with regard to the names of animals and plants. Arabic تنيس and دحش are indeed rendered dolphin by lexicographers; but this name has a wider extent, and also comprehends seals, which in many respects resemble the badger, and which were of frequent occurrence in the peninsula of Sinai (Strab. xvi. p. 776); this has been already observed (see Beckm. ad Antig. Caryst. c. 60). The Latin taxus and taxo (whence in modern languages taxo, taïsson, Dachs) is not found, it is true, in Latin writers before the time of Augustine, but there is no need for us to consider it on that account to be a new-formed word, but only one received from the vulgar language, and of foreign origin. — (3) The etymology, which the Hebrew language supplies with sufficient probability. For תחש may



be for *תחת*, from the root *תח* to rest, so that *taxus* may be so called from its sleeping for half a year, which became almost proverbial; nor are seals less somnolent.—(4) The skins both of the badger and seal might without doubt have been used both for covering the tabernacle, and for making elegant shoes: seal skins are even now used for shoes. To give my opinion, the Hebrews seem to have at once designated by this one word (which the Arabs and western nations apply to only particular species), *the seal, the badger*, and other similar creatures, which they neither knew nor distinguished with accuracy.

[(2) *Tahash*, pr. n. m. Gen. 22:24.]

**תחת**—(1) subst. *the lower part, that which is below*. (Arab. *تحت* id., compare Æth. ስታት: to let down, to lower, *ተትት*: to be lowered, depressed, *תחת*: low, *תחת*: under. It may, however, be doubted whether *תחת* final be primary and radical, or secondary, which latter opinion is supported by the Arab. *تحت* to go down and dip (one's finger); whence *תחת* may be derived, like *תחת*, from *תח*.) Hence, in acc. adverb. *below, beneath*, Gen. 49:25; Deu. 33:13; *תחת* id. (comp. *תח* No. 3, c), Ex. 20:4; Josh. 2:11. In constr. state (for which there is once *תחת* Cant. 2:6), and with suff., commonly pl. *תחתיו, תחתיה, תחתיה, תחתיה, תחתיה, תחתיה, תחתיה*; rarely sing. *תחתיה* 2 Sam. 22:37, 40, 48 (as to the form of which, see Hebr. Gramm. § 36, note). Prep. *below, beneath, under* (*ὑπὸ*), Arab. *تحت*.

*תחת* *השמים* under heaven, Dan. 9:12; *תחת* *השמש* under the sun (see *שמש*); *תחת* *ההר* beneath the mountain, at the foot of the mountain, Ex. 24:4; *תחת* *הלשון* under the tongue, Ps. 10:7; 66:17, and *תחת* *שפתיה* under the lips, Ps. 140:4, i. e. in the mouth; *תחת* *יד* under the hand, i. e. in the power of any one, 1 Sam. 21:9. Of a woman it is said, she commits whoredom, adultery, under her husband, Nu. 5:19; Eze. 23:5, i. e. she commits whoredom who ought to obey the authority of her husband. But *תחת* 3:16, may be rendered, *תחת* *ארגוני* "I tremble in my lower parts," i. e. my knees and feet tremble.—With verbs of motion it is—(a) *beneath, under* any thing, 2 Sam. 22:37, 40, 48; Gen. 18:4; Jud. 3:30.—(b) *kará, down, downwards*, i. q. *מטה*, Am. 2:13, *אניכי מטה תחתיהם*, prop. "I press you downwards;" Job 40:12.

With preff.—

(a) *תחת* adv. *below, beneath* (see above), prep. *ἐκ, unter* (ἐκ) *hervor, heraus, hinweg, from under,*

*from beneath*, used of those that were under any thing, and come out from thence, Eze. 47:1, "water came out from under the threshold;" Prov. 22:27, "why should they take away thy bed from under thee?" i. e. on which thou liest Ex. 6:6; Deut. 7:24. Hence *תחת* *זנה*, see *זנה*. More rarely for *תחת* *below, under* (any thing), Job 26:5; Eze. 42:9. Another *תחת* (out of a place), see No. 2.

(β) *תחת* (opp. to *מעל*), *below, under* any thing, as *תחת* *לרקיע* below the firmament, Gen. 1:7; Ex. 30:4; *תחת* *לביית אל* at the foot of Bethel (situated on a mountain), Gen. 35:8, compare 1 Sam. 7:11.

(γ) *תחת* i. q. preceding, after a verb of motion, 1 Ki. 7:32.

(δ) *תחת* *ל* *under, sub, subter*, with an acc. Jerem. 3:6; Zec. 3:10, *תחת* *ל* Eze. 10:2; with an abl 1 Sam. 21:4.

(2) *what is under any one, the place in which any one stands, is constituted*. Zech. 6:12, *תחת* *ל* *יציא*: "from his place he shall grow up," compare Ex. 10:23. Hence—(a) in acc. in a place, Ex. 16:20, *תחתיו* *שבו* *איש* "remain, every one in his own place;" Jud. 7:21; 1 Sa. 14:9; 2 Sa. 2:23; 7:10; 1 Chr. 17:9; Job 36:16, *תחתיה* *לא מוצא* *a wide space, where* (pr. in which place) *there is no straits*.—(b) *in the place of, for, instead of* (anſtatt), used of those who succeed into the place of another. Levit. 16:32; Esth. 2:17; Psal. 45:17, *תחת* *אבותיך* *יהי* *בגידך* "in the stead of thy fathers shall be thy children." Hence used of things which are interchanged, used of price (*for*) Gen. 30:15; 1 Sa. 2:20; 1 Ki. 21:2, and after verbs of requiting, 1 Sa. 25:21. *תחת* for what? why? Jer. 5:19.

With a relat. conj. *תחת* *אשר*—(1) *instead of that* (anſtatt daß), Deu. 28:62.

(2) *because that*, i. e. because, Deu. 21:14; 2 Ki. 22:17. *תחת* id. Deu. 4:37. Also in the same sense *תחת* followed by an inf. Isa. 60:15, compare Job 34:26, *תחת* *רשעים* for the fuller *היהוה* *רשעים* "because they are wicked."

(3) [*Thahath*], ("station," "place"), pr. n.—(a) of a station of the Israelites in the desert, Nu. 33:26.—(b) m.—(a) 1 Chr. 6:9, 22.—(β and γ) 1 Ch. 7:20.

*תחת* Chald. id. Dan. 4:11, i. q. Hebr. *תחתיה*. The more usual form is *תחת*.

*תחתון* m. *תחתונה* f. adj. *lower, lowest*, i. q. *תחת* Josh. 18:13; 1 Ki. 6:6.

*תחת* m. *תחת* and *תחת* f. adj. *lower, lowest* Ps.

86:13; Job 41:16; Gen. 6:16. תַּחְתִּיּוֹת־אֶרֶץ the lower, lowest parts of the earth, Hades, Isa. 44:23; poet. used of a hidden place (here of the womb of the mother [but it is the formation of the members of Christ's mystical body]), Ps. 139:15; the same is תַּחְתִּיּוֹת אֶרֶץ Ezek. 26:20; 32:18, 24, compare תַּחְתִּיּוֹת בּוֹר the deepest pit, Ps. 88:7; Lam. 3:55.

תָּיַר Arab. تَز for تَز (pr. to cut off, cut away), intrans. to die (to be cut away), تَيَّار dwarf (pr. cut off, shortened), whence the Heb.

Hiphil תָּתַן (as if from תָּתַן in pause תָּתַן to cut off the tendrils of a vine, Isa. 18:5. Talmud. תָּתַן תָּתַן is to cut off the head.

תִּכְנָה m. תִּכְנָה f. adj. (from תָּנָה) middle, Exod. 26:28; Eze. 42:6.

תִּילָן (according to Simonis, for נְתִילָן "gift"), [Tilon], pr. n. m. 1 Ch. 4:30 קרי כתיב. תולן כתיב.

תִּמְנָה Isaiah 21:14; Jer. 25:23; and תִּמְנָה Job 6:19 (i. q. תִּמְנָה "a desert," "an untilled district"), [Tema], pr. n. of a country and nation in the northern part of Arabia Deserta, on the borders of the desert of Syria; the name comes from Thema, the son of Ishmael (Gen. 25:15); now called by the Arabs تيمنا. The LXX. everywhere write the word Θαιμάρ, as though it had been the same as תִּמְנָן.

תִּמְנָן m. (but fem. Isaiah 43:6), pr. whatever is situated on the right (compare תִּמְנָן, תִּמְנָן), hence—(1) the southern quarter (opp. to תִּמְנָן which see), Job 9:9. תִּמְנָן towards the south, southward, Exod. 26:18, 35; 27:9. Poet. for the south wind (fully תִּמְנָן, רִיחַ תִּמְנָן), Psalm 78:26; Cant 4:16. Compare תִּמְנָן.

(2) [Teman], pr. n. of a city, country, and people eastward of Idumea, taking their origin from תִּמְנָן the grandson of Esau, Gen. 36:11, 15; Jerem. 49:7, 20; Eze. 25:13; Hab. 3:3; Obad. 9; and like the rest of the Arabs (1 Ki. 5:11), they were famed for wisdom, Jer. 49:7; Obad. 9; Bar. 3:22, 23; comp. Job 2:11; 22:1. Patron. תִּמְנָן Job loc. cit. Gen. 36:34. But תִּמְנָן 1 Ch. 4:6, is different, being derived from some unknown town, תִּמְנָן.

תִּמְנָן f. a column, a pillar, found twice in this connection, תִּמְנָנוֹת (other copies תִּמְנָנוֹת) pillars of smoke, Cant. 3:6; Joel 3:3; poet. for the common עֶשֶׂת Jud. 20:40. Root תִּמְנָן which see. Comp. Talmudic תִּמְנָן to go up like a pillar (used of smoke); תִּמְנָן column, beam (of the rising sun or moon).

תִּרְשָׁא & תִּרְשָׁא m. must, new wine (so called because in intoxicating, it takes possession of the brain, from the root תִּרְשָׁא, compare Syr. تَرَس id.), Gen. 27:28. תִּרְשָׁא אֶרֶץ דָּגָן וְתִרְשָׁא a land abounding in corn and new wine, Deut. 33:28; 2 Ki. 18:32; Isa. 36:17. Used of the juice of grapes, Is. 65:8.

תִּרְיָא ("fear," perhaps from the root תִּרְיָא) [Tiria], pr. n. m. 1 Ch. 4:16.

תִּרְסָא m. Gen. 10:2 [Tiras], pr. n. of a northern nation sprung from Japheth, according to Jonath. and Targum of Jerusalem, Thracia. See Bochart, Phaleg. ii. 2.

תִּישָׁא m. plur. תִּישָׁא A HE-GOAT, BUCK, Prov 30:31; Genesis 30:35; 32:15. (Arabic تيس he-goat.)

תִּוָּךְ m. oppression, violence, Ps. 10:7; 55:12, fully תִּוָּךְ Ps. 72:14; from the root תִּוָּךְ which see.

תִּקָּה not used in Kal, according to the Hebrews, to be fitted, joined; more correctly, TO LEAN UPON, TO LIE DOWN; compare the Arab. تَكَا Conj. VIII.

Pual. Deu. 33:3, וְהָם תִּפְּנוּ לְרַגְלִי "and they (the Israelites) lay down at thy feet," i. e. at the foot of mount Sinai. Some prefer reading תִּפְּנוּ remain (from the root תִּפְּנוּ Syr. to remain).

I. תִּכְנָה fem. (from the root תִּכְנָה) a place, Job 23:3.

II. תִּכְנָה f. (from the root תִּכְנָה)—(1) arrangement, disposition, structure, Ezekiel 43:11, i. q. תִּכְנִית Eze. 43:10.

(2) splendid equipment, Nah. 2:10. Compare תִּכְנִית No. 2.

תִּכְנִית m. pl. 1 Ki. 10:22, and תִּכְנִית 2 Chron. 9:21, according to Targ., Syr. (with the Arabic), Jerome and the Hebrews, peacocks. To this answer the Malabar. togei, Sanscr. sikhi. From this domestic name of the bird comes also the Gr. τῶς, τῶς, pr. τῶς, Athen. ix. p. 397 (whence Arab. طارس, Ch. طيس), also pavo (t and p being interchanged; compare λᾱς, lapis, λίθος). See Bochart, Hieroz. tom. ii. p. 135, seqq.; and the late learned remarks of Ag. Benary in Annal. Litt. Berol. 1831, No. 96.

תִּכְךָ an unused root, Arab. تَكَ to cut, to cut up, hence to tear off, to spoil, i. q. تَكَ, تَكَ, ατῶ

נָצַע. Cogn. תָּנַח. (Chald. to injure, to fine. Syriac

נָצַע i. q. Heb. נָצַע.)

Derivative, תָּנַח and —

**תָּנַח** m. pl. vexations, oppressions, especially of the poor. Prov. 29:13, אִישׁ תָּנַח "an oppressor" (of the poor). LXX. δαυστήρ. Vulg. creditor. In a similar passage, Prov. 22:2, there is עָשִׁיר rich.

**תָּנַח** an unused verb, prob. i. q. שָׁחַל to peel, to shell off, שָׁחַל, whence שָׁחַל a shell-fish, muscle. The same meaning is also properly that of תָּנַח.

**תָּנַח** f. (from the root תָּנַח) completion, perfection, Ps. 119:96. According to others [J. D. Michaelis, etc.] it is hope, confidence, from the root תָּנַח, לָמַד to hope. [This latter meaning and derivation are utterly rejected in Thes.]

**תָּנַח** f. (from the root תָּנַח) — (1) perfection, completion, Job 11:7. Psal. 139:22, תָּנַח שְׂנְאָה "perfect hatred," "thorough hatred."

(2) extremity, end, conclusion. Neh. 3:21. Job 26:10, עַד-תָּנַח אֵר "as far as where light ends in darkness." Job 28:3, לְקַדְמֵת תָּנַח הָאָרֶץ "as far as all the extremity (in the most profound recesses of the earth) search is made."

**תָּנַח** a shell fish, specially one so called (*helix ianthina*, Linn.), i. e. a species of muscle found in the Mediterranean sea, with a blue shell, from which the cerulean purple is made, Rabbin. תָּנַח; hence cerulean purple, and garments (wool, thread), dyed with this purple, Ex. 26:4, 31; Num. 4:6, seqq.; Ezek. 23:6; 27:7, 24. LXX., Vulg., well render, ὑάκινθος, ὑακινθίος, *hyacinthina*; incorrectly, Aben Ezra, R. Sal., Luth. yellow silk. See Bochart, Hieroz. ii. 720—42; t. iii. 655—86, ed. Lips.; Braun, De Vestitu Sacerdot. p. 187—200.

**תָּנַח** — (1) pr. TO MAKE EVEN, TO LEVEL (kindred to תָּנַח). See Niphal.

(2) to poise, to weigh (from the equilibrium of the balance); metaph. to prove, try, examine, Pro. 16:2, תָּנַח רִחוּת יְהוָה "Jehovah proves the spirits;" Prov. 21:2; 24:12.

NIPHAL, prop. to be levelled, made even, as a way; figuratively, to be right, as a course of acting (compare תָּנַח), Eze. 18:25, 29; 33:17, 20; 1 Sam. 3:3. Compare תָּנַח.

PIEL תָּנַח — (1) to weigh, e. g. waters, Job 28:25; hence to prove, to examine Isa. 40:13.

(2) to measure, Isa. 40:12, "who hath measured heaven with a span?" in the other member there is מָדַד, מָדַד.

(3) to set up, to fix, by a level, Ps. 75:4.

PUAL, part. to be weighed out (money), 2 Kings 12:12.

Derivatives, תָּנַח, תָּנַח, תָּנַח.

**תָּנַח** masc. — (1) a task, a portion measured or weighed out, Ex. 5:18.

(2) a measure, Eze. 45:11.

(3) [Tochen], pr. n. of a town of the Simeonites, 1 Ch. 4:32.

**תָּנַח** f. — (1) measure, structure, disposition, Eze. 43:10.

(2) perfect form, Eze. 28:12.

**תָּנַח** m. a mantle, a long royal robe, Ex. 8:15. (Ch. id.) Root תָּנַח.

**תָּלַ** m. with suff. תָּלַ (from the root תָּלַ), a hill Josh. 11:13, especially a heap of ruins, Deu. 13:17; Josh. 8:28; Jerem. 49:2. Hence come the following names of Babylonian cities, so called from hills or mounds near them (see Assemani Bibl. Orient.; Ind. Geogr. t. iii. 2, p. 784; Burckhardt's Travels in Syria i. 253, seqq.).

(1) תָּלַ אָבִיב ("hill of ears of corn"), [Tel-abib], Ezekiel 3:15, in Mesopotamia, by the river Chebar, perhaps Thal-labba in d'Anville's Map. L'Euphrate et le Tigre.

(2) תָּלַ חֲרָשׁ ("hill of the wood" see תָּלַ חֲרָשׁ) [Tel-harsa, Tel-haresha], in Babylonia, Ezra 2:59; Neh. 7:61.

(3) תָּלַ מֶלַח ("hill of salt") [Tel-mela], ibid. Ezr. 2:59; Neh. 7:61.

**תָּלַ** i. q. תָּלַ — (1) TO HANG UP, TO SUSPEND, twice found in part. pass. Deuter. 28:66, "thy life shall be hung up before thy eyes," i. e. it will ever be in imminent danger.

(2) followed by לְ, to adhere to, to be bent upon any thing (Germ. abhängen, nachhängen). Hos. 11:7, עַמִּי תִלְוֵאִים לְמִשְׁכָּבִי "my people adhere (i. e. indulge) in defection from me."

**תָּלַ** f. (from the root תָּלַ, like תָּלַ from the root תָּלַ, for תָּלַח, see Lebrg. p. 502), labour, toil, weariness, Exod. 18:8; Num. 20:14; Neh. 9:32.

**תָּלַ** f. thirst, once Hosea 13:6, תָּלַח "thirsty ground," i. e. arid.

**תלאשר** 2 Kings 19:12, and **תלשור** Isa. 37:12, [*Telassar*], pr. n. of a region in Assyria or Mesopotamia, which also occurs in Ta.g. of Jerus. Gen. 14:1, 9, for the Hebr. **תלשור** and ibid. and in Jon. Gen. 10:12, for the Hebr. **תלש**. (In the syllable תל there seems to be תל a hill, see that word.)

**תלש** f. (from the root **לש**) a garment, Isa. 59:17.

**תלג** Chald. *snow*, i. q. Hebr. **שלג** Dan. 7:9.

**תלגת פלגסר** see **תלגת פ**.

**תלה** TO SUSPEND, TO HANG UP. (Chald. and Syr. id. Compare Gr. *τάλω* to suspend in a balance, whence *τάλαντον*.) 2 Sa. 18:10; Job 26:7. **תלה** to hang any one on a stake, to crucify, a kind of punishment used among the Israelites, Deuter. 21:22; the Egyptians, Gen. 40:19; the Persians, Est. 7:10; 5:14.

NIPHAL, pass. Lam. 5:12.

PIEL, i. q. Kal, Eze. 27:10, 11.

Derivative, **תלי**.

**תלונה** f. only in plur. (from the root **לון** Niph.), a murmuring, complaining, of people, Exod. 16:7, seq.; Nu. 14:27.

**תלה** an unused root, Aram. *to break, to tear*, Whence—

**תלה** ("fracture"), [*Telah*], pr. n. m. 1 Chr. 7:25.

**תלי** m. ἄν. *λεγύμ*. Gen. 27:3; according to very many old interpreters, a quiver (so called from its being suspended), but Onkelos and Syr. render it sword.

**תליתי** Chald. *third*, Dan. 2:39; from **תלת** three.

**תלל** i. q. **קלל**—(1) TO HEAP UP, TO MAKE HIGH. Part. pass. **תלל** *heaped up, lofty*, Eze. 17:22.

(2) *to wave, to vibrate*, Arab. **تلل** (see **קלל** No. 2). Hence **תללית**. As to the form **תלל** see under **תלל**.

Derivative No. 1, **תל**.

**תלם** an unused root, prob. i. q. **נלם** to break, to cut into. Hence—

**תלם** masc. a furrow, Job 31:38; 29:10; Psalm 65:11. Arab. **نلم** id.

**תלמי** ("abounding in furrows"), [*Talma*], pr. n.—(1) of a king of Geshur, father-in-law of David, 2 Sam. 3:3; 13:37.—(2) of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

**תלמיד** m. (from the root **למד**) a disciple, one taught, 1 Ch. 25:8. (Syr. and Arab. id.)

**תלע** unused in Kal, Arab. **تلع** to have a long neck, to be stretched out; whence **תולע** a worm. [From **לע** Thes.]

PUAL, part. **תולע** (denom. **תולע**) clothed in scarlet, Nah. 2:4.—**תלעות** teeth, see under the letter ט.

**תלה** an unused root, Arab. **تلف** to perish, IV. to destroy, **تلف** destruction; whence, perhaps—

**תלפי** adj. *destructive*, and **תלפיות** the deadly, poet. for *arms*, Cant. 4:4, "like the tower of David constructed for arms," i. e. in which arms are suspended (compare Ezek. 27:10, 11). Others, in nearly the same sense, take **תלפיות** as compounded of **תל** (from the root **תלה** to hang up), and **תפיות** mouths, i. e. edges (of swords, compare Pro. 5:4), arms; hence *arsenal*. We may also refer **תלפיות** to the root **לפה**, which, however, does not offer a suitable etymology.

**תלשור** see **תלאשר**.

**תלת** f., **תלתה** m. Chald. THREE, i. q. Hebr. **שלוש** יום **תלתה** the third day, Ezr. 6:15. Pl. **תלתים** thirty, Dan. 6:8, 13.

**תלת** emphat. state **תלתא** abstr. the third rank, Dan. 5:29, **שליש תלתא** "a prince of the third rank" (compare **משנה**), and verse 16, by ellipsis **תלתא** id.

**תלתי** m. *third*, Dan. 5:7. More in use is **תליתי**.

**תלתלים** m. pl. the pendulous branches of palms, with which, Cant. 5:11, flowing locks are compared. LXX. *ελάραι*. Vulg. *elathæ palmarum*. Compare **קלל** No. 2. Arab. **تلاتة** a wicker basket, pr. (as well remarked by Schultens, Opp. Min. p. 246), a pendulous branch.

**תם** m. **תפה** f. adj. (from the root **תקם**) whole, upright, always in a moral sense, Job 1:1; 8:20; 9:20, 21, 22. A peculiar use is, Gen. 25:27, **ישיב תם** "Jacob was an upright man, dwelling in tents," where **תם** appears to indicate the milder and placid disposition of Jacob, as opposed to

the more ferocious character of Esau. Neutr. abstr. *integrity*, Ps. 37:37. — Fem. תַּמִּי my perfect one, an endearing term for a beloved female, Cant. 6:9.

תָּם Ch. adv. i. q. Hebr. עֵפֶי *here*, always with the addition of הַ local, תָּמָּה Ezr. 5:17; 6:6, 12.

תַּמִּים m. pl. contr. for תַּמִּיִּם Ex. 26:24; 36:29, *twins* (see תַּמִּים).

תָּם (once תָּוֹם Prov. 10:9) followed by Makk. תָּם, with suffix תָּמִי (from the root תָּמַם), m. *integrity, wholeness*.

(1) of number and measure, *fulness*, Isa. 47:9, תָּמַן "in full measure."

(2) of fortune, welfare, *safety, prosperity*, i. q. שָׁלוֹם. Job 21:23, תָּמֹן "in his very prosperity;" Ps. 41:13.

(3) *integrity* of mind, *innocence*, תָּמִלְכָּב integrity of heart, Gen. 20:5, 6; תָּהֵךְ בָּהֶם Pro. 10:9, and תָּהֵךְ Ps. 26:1, to live uprightly. Used of simplicity of mind, which is opposed to mischief and ill-design, 1 Ki. 22:34, "he drew a bow תָּהֵךְ in his simplicity," without any evil purpose; 2 Sam. 15:11, תָּהֵךְ לְתָמַם "going (with him) with a simple mind" (not conscious of an evil design).

(4) pl. תַּמִּיִּם [*Thummim*], truth (LXX. ἀλήθεια), see תַּמִּי No. 1, b.

תָּמָּה see תָּמִי.

תָּמָה f. i. q. m. תָּם *integrity, innocence*, Job 2:3, 9; 27:5; 31:6.

תָּמָה TO MARVEL, TO WONDER. (Ch. תָּמָה id., the labial letters being interchanged. As to the origin, see more, page CCIII, B.) Constr. absol. Isa. 29:9; followed by עַל of cause, Ecc. 5:7; pregn. Isa. 13:8, תָּמָה אִישׁ אֶל-רֵעֵהוּ "they shall be astonished, and look at one another," compare Gen. 43:33. Sometimes more forcibly, to be smitten with fear and terror, Ps. 48:6; Jer. 4:9; Ecc. 5:7; Job 26:11.

HITHPAEL, id. Hab. 1:5.

Derivative, תָּמִיד, and—

תָּמָה Ch. m. *something astonishing, a miracle*, pl. תָּמִיִּם Dan. 3:32, 33; 6:28.

תָּמִיד m. *astonishment, terror*, Deut. 28:28 (with the addition of לָקַב). Zec. 12:4.

תָּמִיד [*Tammuz*], pr. n. of a Syrian god, *Adonis* (אֲדֹנִי) of the Greeks, worshipped also by the Hebrew women with lamentations, in the fourth month of

every year (called תָּמִיד beginning at the new moon of July), Eze. 8:14. As to the Syrian festival, see Lucian, De Dea Syra, § 7, seqq.; also Selden, De Dis Syris, ii. 31, and Creuzer's Symbolik des Alterthums, vol. ii. 91, seqq. ed. 2. (I lay down nothing as to the etymology. A root תָּמַם is not found in the Phœnicio-Shemitic languages; it may be that תָּמַם is for תָּמִיד from the root תָּמַם denoting *fear, coner fearful*.)

תָּמִיד adv. *yesterday*, i. q. אָחֳמָל, אָחֳמָל (which see). It is often joined with שֶׁשֶּׁשֶּׁשׁ the day before yesterday, which see. Job 8:9, תָּמִיד אָחֳמָל "we are of yesterday," for אָחֳמָל תָּמִיד. (The etymology is obscure. Many take תָּמִיד for the primary form, whence with Aleph prosthetic אָחֳמָל, אָחֳמָל; but the root תָּמַם and its significations in cognate languages afford no light; unless perhaps we attribute to it the signification of *veiling over, covering over*, compare עָמַל, so that time past might be regarded as obscure, hidden; compare עָלַם from the root עָלַם. But still I prefer to regard the primary form to be אָחֳמָל 1 Sam. 10:11, for אָחֳמָל *before, formerly*, whence by aphæresis תָּמִיד.)

תָּמִיד f. (from the root תָּמַם) — (1) *appearance, form*, Nu. 12:8; Psalm 17:15. Job 4:16, תָּמִיד לְנֶגְדִי "a (certain) appearance (pass) before my eyes."

(2) *image*, Ex. 20:4; Deu. 4:16, 23, 25.

תָּמִיד f. (from the root תָּמַם Hiphil, to exchange — (1) *exchange*, especially in buying and selling, barter, Ruth 4:7; Job 15:31. Hence *what is exchanged*. Job 28:17, תָּמִיד קָלִי כֶסֶף "and its exchange (are not) vessels of gold," i. e. wisdom cannot be acquired for vessels of gold, Leviticus 27:10, 33.

(2) *compensation, retribution, recompense*, Job 15:31; 20:18, תָּמִיד וְלֹא יִשָּׁלַם "as something to be restored, in which one does not rejoice."

תָּמִיד f. (from the root תָּמַם) *death*, only in this phrase תָּמִיד בֶּן "a son of death," i. e. "condemned to death," Ps. 79:11; 102:21.

תָּמַח (Samarit. "laughter"), [*Thamah*], pr. n. Ezr. 2:53; Neh. 7:55.

תָּמִיד m. — (1) subst. *perpetuity, continuance* (so called from proceeding, going on, root תָּמַם, compare עָרַם from the root עָרַם and עָרַם from עָרַם) In genit. put after other substantives it is used as an adjective (compare עָרַם No. 1), as אָחֳמָל תָּמִיד "mer

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of continuance," i.e. hired for continuous work, Eze. 39:14; עֹלֶת הַחֲמִיר a continual burnt-offering, i.e. daily, both morning and evening, Nu. 28:6, 10, 15, 23, 24. הַחֲמִיר the continual bread, i. q. לֶחֶם לְחַיִּים Nu. 4:7.

(2) for עֹלֶת הַחֲמִיר Dan. 8:11, 12, 13; 11:31.

(3) adv. continually, Ps. 16:8; 25:15; 34:2.

תָּמִים m. תָּמִימָה f. adj. (from the root תָּמַם)—

(1) perfect, complete, Psalm 19:8; Job 36:4; 37:16.

(2) whole, entire, Lev. 3:9; 25:30; Josh. 10:13.

(3) perfect, whole, sound—(a) free from blemishes, used of victims, Ex. 12:5; Lev. 1:3.—(b) safe, secure, used of men, Prov. 1:12.—(c) whole, upright in conduct, blameless, Gen. 6:9; 17:1. תָּמִימֵי-דֶרֶךְ the upright of life (in the way), Ps. 119:1. תָּמִימֵי דֶרֶךְ upright towards God, i.e. altogether given to God, Deut. 18:13; Ps. 18:24 (2 Sa. 22:24, followed by ?). Compare שָׁלֵם No. 3. Neutr. subst. integrity, Josh. 24:14; Jud. 9:16, 19. So too הָלַךְ בְּתָמִים Ps. 84:12, and הָלַךְ תָּמִים Ps. 15:2, to walk (live) uprightly. 1 Samuel 14:41, הִבֵּה תָמִים "give the truth"

תָּקַף fut. יִתְקַף.—(1) TO TAKE HOLD OF, followed by an acc. Gen. 48:17, and תָּ Prov. 28:17; 5:5.

(2) to obtain, to acquire, e.g. honour, Proverbs 11:16; 29:23.

(3) to hold fast something taken, followed by an acc. Am. 1:5, 8. Metaph. Pro. 4:4.

(4) to hold up, to support, followed by תָּ, Exod. 17:12, "they held up his hands." God is very often said to sustain any person or thing; followed by תָּ Psalm 41:13; 63:9; Isa. 42:1; followed by an acc. Ps. 16:5; 17:5.

(5) recipr. to take hold of each other, to hold together, to adhere; Job 36:17, יִתְקַפוּ יְהֻמְכוּ "cause and judgment follow one another;" compare יָחַז and לָקַח Hithp.

NIPHAL, pass. of No. 3; Pro. 5:22.

תָּמַל see תָּמַל.

תָּמַם fut. יִתָּמַם, rarely יִתָּם Eze. 47:12; תָּמָם Eze. 24:11; 1 pers. once יִתָּם for תָּמָם Ps. 19:14; plur. יִתָּמוּ Deu. 34:8.

(1) TO COMPLETE, TO FINISH, Ps. 64:7; followed by תָּ to leave off, Josh. 3:17; 4:1, 11; 5:8; more often intrans. to be completed, finished, 1 Kings 6:12; 7:22; תָּמַם עַד unto their finishing, i.e. wholly, altogether, Deu. 31:24, 30. (Arab. تَمَّ id. The pri-

mary idea, as I judge, is in shutting up, closing. Germ. abschließen, abgesclossen sein, compare the kindred roots תָּמַם, תָּמַם, and the same primary idea in the syn. תָּלַה.)

(2) to be finished, ended, especially used of time, Gen. 47:18 (initio). Ps. 102:28, יִתָּמוּ "thy years shall have no end;" Eze. 47:12, וְלֹא יִתָּמוּ פְּרִי "whose fruit shall never cease."

(3) to be consumed, spent, i. q. תָּלַה No. 3, Gen. 47:18; to be come to an end, Num. 32:13, וְעַד-הָיָה "until all that generation was consumed;" Josh. 5:6; Jer. 27:8; וְעַד-תָּמַם 1 Ki. 14:10, and עַד תָּמַם Deu. 2:15; Josh. 8:24, until they were destroyed, i. q. תָּלַה No. 3.

(4) to be complete.—(a) in number, 1 Sa. 16:11. הֲתָמִים הַנְּעָרִים "are all the children here?" Nu. 17:28.—(b) in mind, heart, to be upright, Ps. 19:14; compare תָּמַם, תָּמִים.

NIPHAL, only in fut. pl. יִתָּמוּ to be consumed, i. q. Kal No. 3, Nu. 14:35; Ps. 104:35; Jer. 14:15.

HIPHAL תָּתַם (once inf. תָּתַם for תָּתַם Isa. 33:1), fut. יִתָּם.—(1), i. q. Kal No. 1, but only causat. to complete, to perfect, e.g. flesh (i. e. to cook completely), Eze. 24:10; counsel, 2 Sa. 20:18.

(2) to finish, to leave off; Isa. 33:1, וְעַד-תָּתַם "when thou ceaseest to be a spoiler." Causat. to cause to leave off, followed by מִן to remove from any one, Eze. 22:15.

(3) to make whole, to complete.—(a) a number, Dan. 8:23, תָּתַם הַפְּשָׁעִים "when sinners shall have completed," sc. the number of their sins. Dan. 9:24 קָרִי; hence, to pay out (money), i. q. תָּלַם 2 Ki. 22:4.—(b) used of a way, manner of life; Job 22:3, כִּי תִתָּם דְּרִכֶּךָ "if thou live uprightly."

HITHPAEL, תִּתָּם to act uprightly with any one, followed by עִם Ps. 18:26.

Derivatives, תָּמָם, תָּמִים, תָּמִי, תָּמִי.

תָּמַן see תָּמַן.

תִּמְנָה ("a part assigned"), with ה local תִּמְנָתָה [Timnah, Timnath], pr. n. of an ancient town of the Canaanites (Gen. 38:12), first given to the tribe of Judah (Josh. 15:10, 57), then to the Danites (Josh. 19:43), which was however long subject to the Philistines (Jud. 14:1; 2 Chron. 28:18; compare Jos. Arch. v. 8, § 5); Gent. תִּמְנִי Jud. 15:6.

תִּמְנִי see תִּמְנִי.

תִּמְנָה see תִּמְנָה.

תִּמְנָע ("restraint," concr. "restrained," as from intercourse with men), [Timna], pr. n. of a



concubine of Eliphaz, the son of Esau (Gen. 36:12, 22; 1 Ch. 1:39), giving a cognomen to a tribe of the Edomites, Gen. 36:40; 1 Ch. 1:51.

תמנתה see תמנה.

תמנת חרם [Timnath-heres], ("portion of the sun"), Jud. 2:9, or more correctly תמנת-סרה [Timnath-serah] ("abundant portion"), Josh. 19:50; 24:30, pr. n. of a town in Mount Ephraim, given as a portion to the leader Joshua.

תמס m. (from the root תסס), a melting, liquefaction, Ps. 58:9. Compare under שכלל.

תמר an unused root, which seems to have had the power to be or stand erect (perhaps kindred to תמר, for verbs תמר and תמר are often of the same power, especially in Arabic). Arab. تمر Conj. XI. riguit hasta, membrum virile; تمر palm-tree, and تاوردة a tower. As to the usage of the Talmudists, see תמרה.

Derivatives, תמר, תמר, תמר No. II, compare תמר.

תמר m. — (1) a palm-tree, Phoenix dactylifera (Arab. تمر id.) Joel 1:12; Canticles 7:9, plur. Exod. 15:27. תמר the city of palm-trees, see under עיר.

(2) [Tamar], pr. n. — (a) of a town situated in the southern borders of Palestine, Ezekiel 47:19; 48:28. — (b) i. q. תמר Palmyra (which see), 1 Ki. 9:18 כתיב. — (c) f. — (a) the daughter-in-law of Judah, Genesis 38:6. — (β) a daughter of David, 2 Sam. 13:1. — (γ) a daughter of Absalom, 2 Sam. 14:27.

תמר m. a palm-tree, hence a column (compare תמר). Jer. 10:5.

תמר pl. תמרים Eze. 41:18, and תמרות 1 Kings 6:29, 32, 35; Eze. 41:18, 19, an artificial palm-tree, as an architectural ornament.

תמרוק m. pl. תמרוקים (from the root תמר) — (1) purifications, as of the virgins received into the women's house of the king of Persia, Esth. 2:12; and meton. precious ointments used by them, Esth. 2:3, 9.

(2) metaph. remedy, cleansing, by which any is corrected and amended. Prov. 20:30 קרי.

I. תמררים m. plur. (from the root תמר) bitterness, e. g. תמררים בכי bitter weeping, Jer. 31:15, 6:26 Adv. bitterly, Hos. 12:15.

II. תמררים masc. plur. upright columns, as way-marks, Jerem. 31:21; from the root תמר which see.

תמריק i. q. תמריק Pro. 20:30 כתיב.

תן or תן only in plur. תנים and תנים m. a certain beast dwelling in deserts, Isa. 13:22; 43:20; 34:13 (whence תנים Ps. 44:20; and תנים Jerem. 9:10; 10:22; 49:33, used of the desert); it suckles its young, Lam. 4:3; and utters a mournful cry, Job 30:29; Mic. 1:8. Bochart (Hieroz. ii. p. 429) takes it to be great serpents, as if it were the same as תן, but amongst the Hebrews, R. Tanchum of Jerusalem correctly explains this word jackal, wild dog, so called from its cry (elsewhere Hebr. תן plur. תנים), compare Arab. تنان wolf, both from the root תן No. 2.

תנה see under תנה.

תנה TO GIVE PRESENTS, TO DISTRIBUTE GIFTS, especially to hire persons. (Kindred are תן which see, תן, תן). Hosea 8:10, תנה בניהם "although they distribute gifts (or hire) among the peoples," where others read תנה from the root תן. (The notion of praising, which is in Piel, may also be that in Prov. 31:31, תנה "praise her;" to which, in the other hemistich, there answers תנה).

PIEL, to praise, to celebrate, followed by an acc., Jud. 5:11; followed by ל 11:40. (Aram. תני, תני, i. q. תני to narrate. Arab. تنى IV. to celebrate with praise, prop. to utter voice.)

HIPHIL, i. q. Kal. Hos. 8:9, תנה אהבים "Ephraim has hired loves."

Derivatives, תנה, תנה, and pr. n. תנה.

תנה Chald. i. q. Heb. תנה to repeat, whence תנה.

תנה only plur. תנות fem. Mal. 1:3; according to LXX., Syr., habitations. The same is the meaning of Arab. تناء, from the root تنأ to remain, to inhabit, the third radical of which, is sometimes lost, whence תנה inhabitant, for תנה. Thus תנה may be for תנה (Dag. forte euphon. תנה compar

מקלל for מקלל and מקלל for מקלל, unless it be deemed better to assign to the root **תנן** the power of the verb **תנא**. Others take it i. q. **תנא** jackals.

**תנואה** f. (from the root **נא**) *alienation* (of God from men), see the root No. 2, Num. 14:34; hence *enmity*. Job 33:10, **תנואות עלי ימצא** "behold! he seeketh enmities against me." Compare Arab. **نوا** Med. Waw, to rise up hostilely against any one.

**תנוכה** fem. (from the root **נכ**) *produce, fruit*, Deu. 32:13; Jud. 9:11; Lam. 4:9.

**תנוף** m. *extremity* (from the root **תנף**), with the addition of **א** *tip of the ear, lobe of the ear*, Ex. 29:20; Lev. 8:23, 24; 14:14.

**תנומה** fem. (from the root **נמ**) *a being asleep, sleep*, Job 33:15; especially through indolence, Prov. 6:10; 24:33; Ps. 132:4.

**תנופה** f. (from the root **נף**) *waving, shaking*—(a) of the hand, as a gesture of threatening, Isaiah 19:16.—(b) of sacrifices before Jehovah, a particular rite in offering, as to which, see **תניף** No. 1, d. **תנופה** **תנוה** the breast of waving, i. e. offered with a particular kind of waving, Ex. 29:27. Lev. 7:34. **תנופה** **תנוה** Ex. 38:24.—(c) i. q. *tumult*, Isaiah 30:32, **תנופה** **תנומה** "wars of shaking," tumultuous wars.

**תנור** m. (fem. perhaps, Hos. 7:4) *an oven, a furnace*. Arab. **تنور** (compounded of the unused **תנ** a furnace (from the root **תנן** No. II) and **נר** fire, Exod. 7:28; Levit. 2:4; 7:9; 11:35; Hos. loc. cit.) As to the ovens of the Orientals which have often the form of a great pot, see Jahn's Bibl. Archæol. vol. i. 1, p. 213, and 2, page 182. Beckmann's Beiträge zur Geschichte der Erfindungen, vol. ii. p. 419; compare Schneider and Passow. Lex., v. **αίβανος**.

**תנחומות** fem. plur. (from the root **תנח**) *consolations*, Job 15:11; 21:2.

**תנחומים** m. pl.—(1) *consolations*, Isa. 66:11; Jer. 16:7.

(2) *pity, mercy*, Ps. 94:19.

**תנחומת** ("consolation"), [*Tanhumeth*], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

**תנין** sing. Ezek. 29:3, *a great serpent, a sea monster*, i. q. **תנין** (which is the reading of many copies), from which this reading has been corrupted, either by the writer, or by copyists who were familiar

with the plur. **תנינים**, but in this neglected the etymology.

**תנין** pl. **תנינים** m. Arab. **تنين** (from the root **תנן** No. 1).—(1) *a sea monster, a vast fish*, Gr. **κῆρος**, Gen. 1:21; Job 7:12; Isa. 27:1.

(2) *a serpent*, Ex. 7:9, seqq.; Deut. 32:33; Ps. 91:13; *a dragon*, Jer. 51:34; *a crocodile*, Ezek. 29:3 (where there is **תנין**, which see, for **תנין**), which is used as an image of Egypt, Isa. 51:9; Eze. loc. cit., and 32:2 (Ps. 74:13, 14). Compare **תנין**.

**תנין** Ch. *second*, Dan. 7:5, from the root **תנן** to repeat. Compare **תנין**. Hence—

**תנין** adv. *again*, Dan. 2:7.

**תנן** an unused verb. Syr. Ethpeal, *to fail, to leave off*. Hence **תנן**.

I. **תנן** an unused verb, of which the native power may be pretty certainly gathered from the derivatives and cognate roots, and which also extends into the Indo-Germanic languages. It is—

(1) prop. to *EXTEND*; compare in the Phœnicio-Shemitic languages, **תנן**: length, **תנן** and **תנן** to give, prop. to stretch out the hand (compare **תנן**, **תנן** to extend itself (as time), to endure, to be continual; in the Indo-Germanic languages, Sanscr. **tan**, Gr. **τείνω**, **τείνω**, **τείνω**, Lat. **tendo** (compare Dissert. Lugdd. ii. 852); whence **temis** (Sanscr. **tanu**), Goth. **thanjan**, Germ. **betnen**, with many words which have affinity with these, as the old High Germ. **zanna**, fir tree. Hence **תנין** vast fish (**κῆρος**), so called from the length to which it extends, compare **τείνω** (from **τείνω**) a long fish, **temia**.

(2) It is applied to *contention in running*, as being done with outstretched neck, like the Gr. **τάνυμι**; hence **תנין** jackal, so called from its swiftness in running.

II. **תנן** Syr. and Ch. *to smoke*. Hence **תנן** for **תנן** furnace, and **תנן** from **תנן** and **נר**. [Compare the Welsh, **tan**, fire.]

**תנשמת** f.—(1) Lev. 11:30, an unclean animal, mentioned in connexion with other kinds of lizards; according to Bochart (Hieroz. t. 1, p. 1083), *the chameleon* (from the root **תנש** to breathe), from its having been supposed by the ancients to live wholly by inhaling air (P'lin. viii. 33). LXX., Vulg. **talpa**. Saad. *lizard*.

(2) Lev. 11:18; Deut. 14:16, an unclean, aquatic bird, LXX. *πορφυρίων*, i.e. *ardea purpurea*. Vulg. *cyngrus*.

**תַּעֲב** not used in Kal (compare תַּעֲב No. II).

**PIEL** תַּעֲב — (1) TO ABHOR, TO ABOMINATE, Deut. 7:26; Job 9:31; 19:19; Ps. 5:7; Isa. 49:7.

(2) causat. *to cause to be abhorred, to occasion horror* to any one, Isaiah 49:7, תַּעֲבֵנוּ "who causeth abhorrence to the people," who is held in abomination by the people.

(3) *to make abominable*, Eze. 16:25, see Hiphil.

**HIPHIL**, *to make abominable, shameful*, Ps. 14:1. תַּעֲבֵנוּ עֲלֵיכֶם "they have basely done their deed," they acted shamefully; hence without עֲלֵיכֶם id. 1 Kings 21:26; Ezekiel 16:52. Compare תַּעֲבִיתָ, תַּעֲבִי.

**NIPHAL**, pass. *to be held in abomination, to be detestable*, 1 Ch. 21:6; Job 15:18.

Derivative, תַּעֲבָה.

**תַּעַה** fut. יִתְעַה apoc. יִתְעַ — (1) TO ERR, TO WANDER, TO GO ASTRAY. (Aram. *ܬܥܐ* Arabic

طغى id., of very rare occurrence are, تَغى to pass away, and تَغى to perish). Ex. 23:4; Job 38:41; followed by 3 of place, Gen. 21:14; 37:15. Followed by an acc. *to wander through* or *over*, metaph. used of palm branches, Isa. 16:8. It is used also—  
(a) of drunken men who go astray through drink. Isa. 28:7, תַּעֲוּ כִּי־הִשְׁכֵּרוּ "they go astray through strong drink;" and by a figure taken from drunken men, Isa. 21:4, תַּעֲוֵה לִבִּי "my heart reeleth."  
(b) used of the mind which wanders from the path of virtue and piety, Ps. 58:4; Eze. 48:11; compare תַּעֲוֵה לִבִּי Ps. 95:10; תַּעֲוֵה רִחוֹ Isa. 29:24; followed by 3 e.g. from the precepts of God, Ps. 119:110; compare Prov. 21:16; followed by יִתְעַה Ezekiel 44:10, 15; followed by יִתְעַה from worshipping God, Eze. 14:11. Compare Chald. תַּעַה which is specially: *to be addicted to the worship of idols, to be a heretic*.

(2) i. q. אָבַד "to perish," Prov. 14:22; compare above, Arab. تَغى.

**NIPHAL**, *to wander* (pr. to be made to wander), Isa. 19:14. Metaph. *to be deceived, to err* in a moral sense, Job 15:31.

**HIPHIL**, fut. apoc. יִתְעַ — (1) *to cause to err*, Job 12:24; Ps. 107:40; Jerem. 50:6, a drunken man, Job 12:25. Metaph. *to cause a people to wander* from virtue and piety to impiety, Isa. 3:12; 9:15;

and the worship of idols, 2 Ki. 21:9; followed by 3 Isa. 63:17.

(2) intrans. *to err* (pr. to cherish error), Jerem. 42:20 קרי. Prov. 10:17.

Derivative, תַּעֲוָה and—

**תַּעֲוָה** ("error") [Tou], pr. n. of a king of Hamath in Epiphania, 1 Chron. 18:9, 10, called תַּעֲוִי [Tou], 2 Sa. 8:9, 10.

**תַּעֲוִירָה** f. (from the root עוּר Hiphil, No. 1, c), *law*, Isa. 3:16, 20 (where it is joined with תַּחֲרָה), also for *custom*, like a law which must be kept, Ruth 4:7. Compare תַּח letter d.

**תַּעֲוִי** see תַּעֲוִי.

**תַּעֲלָה** f. constr. תַּעֲלָה (from the root עָלָה, like תַּלְמָה which see, from the root לָמַד).

(1) *a channel*, 1 Kings 18:32, *a water-course*, Isa. 7:3; 36:2; Ezekiel 31:4. Poet. Job 38:25, תַּעֲלָה לְשִׁמְךָ "who hath divided channels for the rain?" i.e. who has caused the rain to flow down from all parts of heaven?

(2) *a plaister, bandage, put on a wound* Jer. 30:13; 46:11 (compare תַּעֲלָה אֶרְבֶּכָה).

**תַּעֲלָלִים** m. pl. — (1) *petulances* ["childishness"], and poet. for concr. *one petulant, a boy, a child*, i. q. עָלָל Isaiah 3:4. Root עָלָל No. 2.

(2)  *vexation, adversity*, Isaiah 66:4. See the root Poel, No. 3.

**תַּעֲלָמָה** f. (from the root עָלַם), *something hidden*, Job 28:11. Plur. Job 11:6; Ps. 44:22.

**תַּעֲנוּג** Prov. 19:10, plur. יָם Cant. 7:7, and 3 Eccl. 2:8 (from the root עָנַג), *delight, delicate life*, Mic. 2:9; Prov. 19:10; Mic. 1:16, תַּעֲנוּגֵי "the sons in whom thou delightest:" specially *pleasure, sexual desire*, Cant. 7:7; Eccl. 2:8.

**תַּעֲנִית** f. *affliction of one's self, fasting*, Ezr. 9:5. See עָנָה No. 3.

**תַּעֲנִיד** and—

**תַּעֲנַךְ** ("sandy soil," from the root עָנַךְ) [Tanach, Tanach], pr. n. of a royal city of the Canaanites, Josh. 12:21, situated in the tribe of Issachar, but allotted to Manasseh, Jud. 1:27; 5:19; 1 Ki. 4:12.

**תַּעַע** not used in Kal.

**PIEL** תַּעַע *to mock, to scoff*, Gen. 27:12, pr. *to stammer* (compare תַּעַע), compare Arab. تَعَعَّ

I. II. to stammer, to slip with the tongue in speaking, *תַּעֲבֹב* a stammering.

**HITHPALEL**, to scoff at, followed by *פ* 2 Chron. 33:16.

Derivative, *תַּעֲבֹבִים*.

**תַּעֲצֻמוֹת** f. pl. *strength*, Psalm 68:36, from the root *עָצַם*.

**תַּעֲרֵר** m. (f. Isa. 7:20?) with suff. *תַּעֲרֵר* pr. *making naked, emptying* (for *תַּעֲרֵר* from the root *עָרָה*)—(1) a razor (pr. a naked thin plate, for making the skin bare), Nu. 6:5; 8:7; Isaiah 7:20. *תַּעֲרֵר הַסֵּפֶר* a writer's pen-knife, with which he sharpens his reed, Jer. 36:23.

(2) the sheath of a sword (perhaps so called from emptiness, see the root *Piel*, No. 3). 1 Sam. 17:51; Eze. 21:8, 10, 35; Jer. 47:6.

**תַּעֲרֻבָה** f. *surety, security*, from the root *עָרַב* No. I, 3. 2 Ki. 14:14, *תַּעֲרֻבָה* hostages given as sureties.

**תַּעֲרֵעִים** m. pl. *mockings* (root *תַּעֲרַעַר*), Jerem. 10:15; 51:18; where idols are called *תַּעֲרֵעִים* Jerome *opus risu dignum*; more correctly, work of mockery.

**תֶּמֶל** m. plur. *תַּמְלִים* (from the root *תַּמַּל*)—(1) a drum, timbrel (Arab. *دَف*, whence the Spanish *aduffu*), beaten in the East by women when dancing; it is made with a wooden circle, covered with membrane and furnished with brass bells, Exod. 15:20; Jud. 11:34; Jer. 31:4 (compare Ps. 68:26). Compare Niebuhr's Travels, vol. i. p. 181.

(2) Eze. 28:13, the bezel or hollow in which a gem is set; compare *תַּבַּת*.

**תַּפְאָרֶה** f. often absol. and const. *תַּפְאָרֶת* with suff. *תַּפְאָרְתוֹ* (from the root *פָּאָר*)—(1) ornament, splendour, Exod. 28:2, 40; Isa. 3:18; 52:1, *תַּפְאָרְתוֹ* "thy splendid vessels." Ezekiel 16:17. Proverbs 28:12, *תַּפְאָרֶת* "when the righteous exult there is great splendour," i. e. the citizens walk in splendid array.

(2) glory, Judges 4:9. *שֵׁם תַּפְאָרֶת* "glorious name," Isa. 63:14; also *glorying*, Isa. 10:12; or the object of it, Isa. 20:5; 13:19. Poet. used of the ark of the covenant, as the seat of the divine majesty, Ps. 78:61. Compare *תָּלַעַת* No. 3.

**תַּפְּוִחַ** m.—(1) an apple (so called from its scent; root *תַּפַּח* compare Canticles 7:9), Proverbs

25:11; also an apple tree, Cant. 2:3; 8:5. (*Arub* *تَفَّاح* an apple, not only a common one, but also the lemon, citron, etc.)

(2) [*Tappuah*], pr. n. ("a place fruitful in apples").—(a) of a town in the tribe of Judah, Josh. 12:17; 15:34.—(b) on the confines of Ephraim and Manasseh, Josh. 16:8.—(c) m. 1 Ch. 2:43.

**תַּפְּזָה** (from the root *פָּזַח*) *dispersion*, Jerem. 25:34 (but some copies read *תַּפְּזוֹתֵיכֶם*, see *וַיִּזְן* Tiphel, p. DCLXIX, B).

**תַּפְּיָנִים** m. pl. *cookings, pieces cooked*, from the root *אָפַה* *وَفِي* to cook, of the form *תַּפְּיָה*, *תַּפְּיָה* with *נ* formative, like *קָצַץ* from *קָצַח*. It occurs once in a very difficult passage, Lev. 6:14, of a cake for sacrifice, "thou shalt offer it fried *תַּפְּיָנִים* מִנְחַת פָּחִיִּים" i. e. cooked in the manner of a meat offering in pieces (compare Lev. 2:4; 7:9), from the vulgar idiom of the language; as to which, see *Lehrig*. p. 810.

**תַּפֵּל** an unused root—(1) Arab. *تَفَلَّ* to spit, to spit out, Med. E. to be insipid, unseasoned (compare *תַּפְּלִיּוֹת* Job 6:6), Ch. to be unsalted. Hence *תַּפֵּל*, *תַּפְּלָה*.

(2) to glue or stick on (pr. with spittle?), like the Ch. *תַּפֵּל* (comp. Heb. *תַּפֵּל*). Hence *תַּפֵּל* No. 2, lime, cement.

**תַּפֵּל** m.—(1) unsalted, unseasoned, Job 6:6; metaph. insipid, foolish, false, Lam. 2:14. See *תַּפְּלָה*.

(2) lime, with which a wall is covered, cement, Ezekiel 13:10, seq.; Eze. 22:28, in both places contemptuously; see the etymology (Arab. *طِنَال* and *طِنَال*, Ch. *תַּפֵּל* id.).

**תַּפֵּל** ("lime," "cement"), [*Tophel*], pr. n. of a town in the desert of Sinai, Deu. 1:1. [This prob. is the place now called *Tāfīleh* الطفيلة Rob. i. 570.]

**תַּפְּלוּהָ** f. unsavouriness; hence something silly, foolish, and even impious (compare *תַּפְּלוּ*, Job 1:22; 24:12; Jer. 23:13).

**תַּפְּלוּהָ** f. (from the root *פָּלַל* Hithp.).—(1) intercession, deprecation for any one, 2 Ki. 19:4; Isa. 37:4; Jer. 7:16; 11:14.

(2) entreaty, supplication, prayer, Psal. 4:2;

3:10; 109:4, וְאֵי תפלה poet. for "but I pray;" verse 7, תפלה תפלה Neh. 1:6, to pour out prayers. In the sense of prayer תפלה stands also in the titles of Psalms 17, 86, 90, 102, 142, but—

(3) in a wider signification of a *hymn, a sacred song*, Hab. 3:1, and Ps. 72:20, where Psalms 1—72 are called תפלות דוד [?]. There is a similar use of the verb תפלה 1 Sa. 2:1.

תפלה fem. (from the root תפל Hithp.), *terror, fear*, Jer. 49:16.

תפסה ("passage," "crossing," from the root תפס), [Tiphseh], pr. n. *Thapsacus*, a large and opulent city on the western bank of the Euphrates, situated at the bridge by which the Euphrates was usually crossed (see Xenoph. Anab. i. 4; Arrian, Exped. Alex. ii. 13; iii. 7; Strabo, xvi. p. 1082); 1 Ki. 5:4; nor is any other Thapsacus to be understood, 2 Ki. 15:16.

תפח TO STRIKE, specially a timbrel, Ps. 68:26.

(Arab. دَف. Of the same stock is τύπω (τύκω); Sanscr. *tup*, to smite, to kill; whence *tūmanon*, i. q. *תפח*.)

POEL, to beat (the breast), followed by על, Nah. 2:8.

Derivative, תפח.

תפר TO SEW TOGETHER, Gen. 3:7; Eccl. 3:7; Job 16:15.

PIEL, id. Eze. 13:18.

תפש fut. תפש.—(1) TO TAKE HOLD ON any one; followed by an acc. Gen. 39:12 (with תפשי by the garment). 1 Ki. 18:40, תפשי Isa. 3:6; any thing, followed by תפשי Deu. 9:17. Hence to take men in war, 2 Kings 7:12; towns, Josh. 8:8; Deut. 20:19. Figuratively used תפשש Pro. 30:9, to take hold of the name of Jehovah, i. e. to do violence to the name of God by perjury, well rendered by Luth. *sich an dem Namen Gottes vergreifen* (compare תפש in the former hemistich).

(2) to hold, as a city, Jerem. 40:10; hence, to handle, to wield, as a sickle, Jerem. 50:16; a bow, Am. 2:15; Jer. 46:9; an oar, Eze. 27:29; the harp, Genesis 4:21. Figuratively, to handle the law (as a priest), Jer. 2:8.

(3) to inclose in gold (in Gold fassen), to overlay. Part. pass. תפוש overlaid with gold, Hab. 2:19; compare תפוש No. 5, 6.

NIPHAL, pass. of Kal No. 1, to be taken hold of,

Num. 5:13; to be taken, used of men, Psalm 10:2 Ezek. 19:4, 8; of cities, Jer. 50:46.

PIEL, like Kal No. 1, to take hold on, Proverbs 30:28.

תפת f.—(I) prop. *spittle* (from the root תפת); hence *that which is spit upon*; Job 17:6, תפת לתפתי "I am become as one in whose face they spit," i. e. the most base and despised of mortals; comp. *παύ*, Matt. 5:22, i. e. *תפת* from the root תפת to spit out.

(II) With the art. תפת pr. n. of a place in the valley of the sons of Hinnom (see page CLXVIII, A), near Jerusalem, well known from the human sacrifices there offered to Moloch, which were at length abolished by Josiah, 2 Ki. 23:10; Jer. 7:32; 19:6, 13, 14; תפת Jerem. 7:31 (artificial) mounds on which those sacrifices were offered. As to the etymology, תפת is commonly taken as prop. a place to be spit upon, i. e. abhorred; but this place appears to have borne this name amongst all, even the idolators themselves. I prefer therefore (with Noldius in Vind. p. 948, Lorschach, and others), to take תפת as i. q. תפתה (which see), and as signifying *place of burning* (the dead), and even *place of graves*.

תפתה Isa. 30:33, *place of burning, place of burning and burying dead bodies*, a word of Assyrio-Persic origin, comp. *تفتن* (read *toften*), تفتن to burn, Gr. *θάπτειν*, fully, *καὶ θάπτειν*, to burn (a dead body,) hence to burn. Even the form of the Hebrew word indicates a foreign origin.

תפתיה Chald. plur. emphat. *lawyers, persons learned in the law*, Dan. 3:2, 3. (Arab. Conj. IV. أنتي to give an answer concerning the law, whence

المفتي Mufti, prop. wise man, whose answer is almost the same as law.) Bertholdt (on Daniel, page 828) explains it, governors of provinces, from תפת level region. Theod. *οἱ ἐκ ἐξουσιῶν*. Vulg. *praefecti*.

תפת an unused root, Arab. *تقى* to fear, to take heed, see pr. n. תפת.

תפתה [Tikvath], pr. n. m. 2 Ch. 34:22 קרי; from the root תפתה.]

תפתה fem.—(1) i. q. תפת a rope, Josh. 2:18, 21; from the root תפת No. I.

(2) expectation, hope (from תפת to expect. Ez. 1:12; Job 5:16; 7:6; Zec. 9:12, תפתה "the

captures cherishing hope." As to the words, Job 6:8, see | note, p. cccxxv, B.

(3) [*Tikvah*], pr. n. masc. 2 Ki. 22:14; for which there is in the parallel place, 2 Chr. 34:22, תִּקְוָה; תִּקְוָה (obedience, from the root תִּקַּח).

תִּקְוָה f. the ability of standing and resisting, Lev. 26:37; from the root תִּקַּח No. 2, a.

תִּקְוָה m. i. q. מִתְקוֹמֵם one who rises up, an adversary, Ps. 139:21.

תִּקְוָה ("pitching," sc. of tents), [*Tekoa, Tekoa*], pr. n. of a fortified town to the south east of Bethlehem, on the borders of the great desert (תִּקְוָה 2 Chr. 20:20; compare 1 Macc. 9:33), 2 Sam. 14:2; 1 Chr. 2:24; Jer. 6:1; Am. 1:1; Gr. Θεκωέ, 1 Macc. 9:33. Relandi Palæstina, p. 1028. Ruins are still found there, bearing the ancient name (Legh, in Macmichael's Journey, p. 196.) [Gent. noun תִּקְוָה 2 Sam. 14:4; 1 Ch. 11:28; Neh. 3:5.]

תִּקְוָה f. (from תִּקַּח i. q. תִּקַּח No. 3) circuit, as of the sun, Psalm 19:7; hence the course of time, of season, 1 Sa. 1:20. תִּקְוָה לְחִקְוָה after the course of a year, 2 Chr. 24:23; compare Ex. 34:22; where ? is not found.

תִּקְוָה m. adj. strong, mighty, Ecc. 6:10.

תִּקְוָה m. Chald. — (1) hard, Dan 4:40, 42.

(2) strong, mighty, Dan. 3:33; from the root תִּקַּח.

תִּקַּל Chald. to weigh, i. q. Hebr. שָׁקַל. Part. pass. תִּקְלָל for תִּקְלָל weighed, Dan. 5:25.

Pael, pret. weighed, Dan. 5:27.

תִּקַּן TO BE, OR BECOME STRAIGHT (kindred to תִּקַּן), a word of the later Hebrew, used in Chaldee and Talmudic. Ecc. 1:15.

PIEL, to make straight, Ecc. 7:13; to dispose rightly (proverbs), Ecc. 12:9.

תִּקַּן Chald. id. HOPHAL (inflected in the Hebrew manner), to be set up, restored, Dan. 4:33.

תִּקַּע — (1) TO STRIKE, TO SMITE, especially with תִּקַּע to clap the hands, as done — (a) in rejoicing, Ps. 47:2; especially at another's misfortune, followed by עַל Nah. 3:19. — (b) in becoming surety, Pro. 17:18; 22:26; followed by ? for any one, Pro. 6:1. Without תִּקַּע id., Pro. 11:15.

(2) to fix, by smiting, to drive in (einschlagen), as a nail, Jer. 4:21; Isaiah 22:23, 25; to fix any thing

with a nail, 1 Sa. 31:10; 1 Ch. 10:10; Jud. 16:14 (whence תִּקַּע אֶת־הַתֵּבָה to pitch a tent with nails fixed into the ground, Gen. 31:25; Jer. 6:3); to thrust, e. g. a spear, a sword, Jud. 3:21; 2 Sa. 18:14; and even to cast (into the sea), Ex. 10:19.

(3) תִּקַּע שׁוֹפָר Nu. 10:3, 4, 8; and שׁוֹפָר Ps. 81:4; Jer. 4:5; 6:1; 51:27; Nu. 10:6, 7, to blow, a trumpet (once), to give a signal with a trumpet (Germ. in die Trompete stoßen, Arab. ضرب البوق); as to the difference of this from תִּקַּע and תִּקַּע to sound an alarm, see תִּקַּע p. DCCCLXII, B.

NIPHAL — (1) reflex. of Kal No. 1, b, Job 17:3, תִּקַּע לִי יְהוָה "who is there that will strike hands with me?" i. e. who will give his right hand to be surety for me?

(2) pass. of No. 3, Isa. 27:13; Am. 3:6.

Hence pr. n. תִּקְוָה, and —

תִּקַּע m. Ps. 150:3, sound of a trumpet.

תִּקַּח TO OVERPOWER any one, followed by an acc. Job 14:20; 15:24; to assail, Ecc. 4:12 (compare Ch., Arab. تَغَيَّبَ to conquer, to overcome).

Derivatives, תִּקְוָה, תִּקְוָה.

תִּקַּח Ch. to be, or become strong, mighty, Dan. 4:8, 19; in a bad sense, used of a mind become obstinate, Dan. 5:20.

PAEL, to make strong, to confirm, Dan. 6:8.

Derivative, תִּקְוָה.

תִּקְוָה m. strength, power, Est. 9:29; 10:2; Dan. 11:17.

תִּקְוָה m. Chald. emphat. state תִּקְוָה id. Dan. 2:37; 4:27.

תִּרַּח turtle dove, see תִּרַּח No. I.

תִּרְעָלָה (perhaps i. q. תִּרְעָלָה "reeling"), [*Taralah*], pr. n. of a town of the Benjamites, Josh. 18:27.

תִּרְבּוֹת f. offspring, progeny, used contemptuously of base persons, Num. 32:14.

תִּרְבִּית f. (from the root תִּרְבָּה, interest, usury, i. q. תִּרְבִּית, which see, Lev. 25:36; Pro. 28:8; Eze. 18:8, seq.

תִּרְגֵּל Tiphel denom. from תִּרְגַּל, which see.

תִּרְגָּם Ch. TO TRANSLATE from one language to another, TO INTERPRET. Arab. and Eth. id.

As to the origin of this quadrilateral, see **רומ** No. 3. Part. pass. **מְרֻמָּם** translated, Ezr. 4:7.

**תִּרְדָּמָה** f. (Tzere impure, from the root **רדמ**), *Jeep sleep*, Genesis 2:21; 15:12; 1 Sam. 26:12; ascd of very great inertness, Isa. 29:10; Proverbs 19:15.

**תִּרְהַקָּה** *Tirhakah*, pr. n. of a king of Æthiopia and Thebais, Isa. 37:9; 2 Ki. 19:9; *Τάρκωρ* of Strabo (xv. 1, § 6), *Τάρκος* or *Ταρακός* of Manethon (ap. Syncellum, v. Routhii Rel. Sacrae, ii. p. 46; compare my Comment. on Isa. 18:1). Salt supposes that he found this name written in Hieroglyphico-phonetic letters, T-h-r-k, on Egyptian monuments; see Rühle v. Alienstern, Graphische Darstellungen aus der alten Geschichte, i. 98.

**תְּרוּמָה** (from the root **רומ**) f.—(1) *an oblation, offering, gift*, Pro. 29:4, *אִישׁ תְּרוּמוֹת* “(a judge) who loves gifts;” especially used of a gift brought to the temple and the priests, Ex. 25:2, 3; 30:13, 14; Lev. 7:32; 22:12. Hence *תְּרוּמוֹת* 2 Sam. 1:21, fields of offerings, i. e. very fertile fields, producing the best fruits. More fully *תְּרוּמוֹתֶיךָ* Deut. 12:11, 17, and *תְּרוּמוֹתֶיהָ* Ex. 30:14, 15. See **הָרִים** No. 3.

(2) *a heave-offering*, compare **תְּנוּפָה** Ex. 29:27, *שֹׁלֵךְ הַתְּרוּמָה*, the heave-shoulder; Lev. 7:34, etc. [But see Thes. p. 1276.]

**תְּרוּמָה** i. q. **תְּרוּמָה** No. 2, Eze. 48:12.

**תְּרוּצָה** f. (from the root **רוצ**)—(1) prop. *tumult, loud noise*, specially—(a) *joyful noise, rejoicing*, Job 8:21. *וְהִרְעֵה תְּרוּצָה* 1 Sa. 4:5; Ezr. 3:11, 13. *תְּרוּצָת* joyful acclamations with which the people receive the king, Num. 23:21.—(b) *a warlike cry, cry for battle*, Am. 1:14; Jer. 4:19; 49:2, *וְהִרְעֵה תְּרוּצָה* to raise a war-cry, Josh. 6:5, 20.

(2) *the sound of a trumpet*, Lev. 25:9. *יִום תְּרוּצָה* the first of the seventh month (afterwards the first), which was announced with sound of trumpet, Lev. 23:24; Num. 29:1—6. *וְזָבְחֵי תְּרוּצָה* sacrifices offered with sound of trumpet, Ps. 27:6, compare Nu. 10:10; Ps. 89:16.

**תְּרוּפָה** f. *medicine*, Vulg. *medicina*, LXX. *ύγίεια*, compare Apoc. 22:2, *θεραπεία*. Prop., as I suppose, *medical powder*, from the root **רופ** to make small. Others attribute to this root the signification of healing, taken from **רָפָא** Eze. 47:12.

**תִּרְוָה** an unused verb, to be hard, dry, *תִּרְוָה* hardness, and firmness. Hence—

**תִּרְוָה** f. Isa. 44:14, a kind of tree, so called from its hardness, just like the Lat. *robur*. Aqu. Theod. *ἀγριοβύλανος*. Vulg. *ilex*. See Celsii Hierobot. t. ii. p. 270.

**תִּרְחָה** an unused root, Ch. *to delay*; whence—

**תִּרְחָה** [*Terah, Tara*], pr. n.—(a) of a station of the Israelites in the desert, Nu. 33:27.—(b) of the father of Abraham, Gen. 11:24; Josh. 24:2.

**תִּרְחָנָה** [*Tirhanah*], pr. n. m. (of doubtful signification), 1 Ch. 2:48.

**תִּרְוָה** Ch. constr. **תִּרְוָה** two. Fem. **תִּרְוָה** Dan. 6:1; Ezr. 4:24. As to the correspondence of languages, see the Hebr. **שָׁנִים**.

**תִּרְמָה** f. *fraud, deceit*, Jud. 9:31; from the root **רמ**, Piel, to deceive.

**תִּרְמִית** f. *fraud, deceit*, Jer. 8:5; 23:26; and 14:14 (where in **כְּחִיב** there is *תִּרְמִית*).

**תִּרְנָה** m. *a mast*, Isa. 33:23; Eze. 27:5; also i. q. **דָּג** a banner set as a signal upon mountains, Isa. 30:17. The origin was long doubtful: as **תִּרְנָה** was a root unknown in the Phœnicio-Shemitic languages. I have no doubt that **תִּרְנָה** is from the root **רנ** (like **רָנָה**, from the root **רנך**, **תִּרְנָה**, from the root **רנל**), so called from the tremulous sound of a mast when vibrating in the air; and that of the same origin is the subst. **אִרְנָה**, which see.

**תִּרְעָה** Ch. i. q. **שַׁעַר**—(1) *a gate, mouth*, as of a furnace, Dan. 3:26.

(2) *the gate of the king*, i. e. the royal court, as being surrounded by a wall, into which there was only one entrance, Dan. 2:49; comp. **שַׁעַר** Est 2:19. Arab. **بَاب**, Turk. **Капу**, used of the court of the Chalifs and Turkish emperors, *ai θύραι*, used of the Persian court, Xenoph. Cyrop., i. 3 § 2, viii. 3 § 2, 11, and vi. § 7. (Syr. **دُور**, Arab. **دُور** entrance, door. To this answers Sanscr. *dvāra*, whence both the Gr. *θύρα*, and Lat. *fores*. Pers. **دَر**).

**תִּרְעָה** Chald. (both Kametz impure, for **תִּרְעָה**, of the form **מִרְעָה** **מִרְעָה**) *a porter, door-keeper*, Ezr. 7:24.

**תִּרְעָלָה** f. (from the root **רעל**) *reeling, drunkenness*, whence **תִּרְעָלָה** wine of reeling (prop. *wine which is a reeling*, i. e. causes it), Ps. 60:5; and **תִּרְעָלָה** cup of reeling, Isa. 51:17, 22. See on this metaphor, **בַּח**.

**תִּרְאִיתִי** [*Tirathites*], Gent. n. from the name of a town otherwise unknown, תִּרְעָה (gate), 1 Chr. 8:55.

**תִּרְרָה** an unused root, to which, in Syriac, the signification to *inquire*, is ascribed by Castell (Lex. Syr. h. v.) incorrectly reading and copying the words of Bar Bahlul, whom he follows, from which (see them accurately transcribed in pref. to edit. 3 [Germ.] p. xxi), it appears that B. Bahlul attributes to it the sense of *calumniating*, i. q. Syr. **تَرَفَّ**. It is more probable, that in Hebrew it had the same power as the Arab. **تَرَفَّ** to live comfortably, whence **תִּרְרָה** life abounding in good things and comforts, to which answers the Sanscrit, *trip*, to delight, Greek, *τέρεσμαι*. Hence—

**תִּרְפִּים** m. plur. *domestic gods*, as if *Penates*, of the Hebrews (according to Schultens on Hariri Cons. iii. p. 155, i. q. **תִּרְפִּי** guardians and givers of comfortable life), Genesis 31:19, 34; 1 Sam. 19:13, 16; of the human figure and stature, 1 Sam. loc. cit., from which, oracles were sought (Eze. 21:26; Zec. 10:2); Jud. 17:5; 18:14, seq.; 2 Kings 23:24; Hosea 3:4. Constr. with plural, Gen. loc. cit.; but 1 Sa. loc. cit., by the plural (excellentiæ?) one statue only appears to be understood.

**תִּרְצָה** ("pleasantness"), [*Tirzah*], pr. n. of a city of the Israelites, situated in a pleasant region (Cant. 6:4), which was the seat of the kingdom, from Jeroboam to Omri, Josh. 12:24; 1 Ki. 14:17; 15:21; 1 Ki. 15:14.

**תִּרְשָׁה** [*Teresah*], pr. n. Pers. (تَرش "severe," "austere") of a eunuch in the court of Xerxes, Est. 2:21; 6:2.

**תִּרְשִׁישׁ** (perhaps, "breaking," "subjection," i. e. region subjected, from the root **רָשַׁשׁ**) [*Tarshish*, *Tharshish*], pr. n.—(1) *Tartessus*, Ταρτησσός (more rarely, Ταρτησος, Polyb. Steph. Byz.), a city of Spain with the adjacent country, situated between the two mouths of the river Bætis (now Guadalquivir), a very flourishing colony and emporium of the Phœnicians, Gen. 10:4; Ps. 72:10; Isaiah 23:1, 6, 10; 66:19; Jon. 1:3; 4:2; Ezek. 38:13; hence *silver* (comp. Diod. Sic., v. 35—38. Strab. iii. page 148; Casaub.), iron, tin, and lead were brought to Tyre, Jer. 10:9; Eze. 27:12, 25. See Bochart, in Geogr. Sacra, lib. iii. cap. 7, p. 165 seqq.; J. D. Michaëlis,

Spicileg. Geogr. Hebr. Exteræ, i. p. 82—103; and G. G. Bredovii Disqui. Histor. fasc. ii. p. 260—803. Compare my Comment. on Isaiah 23:1, תִּרְשִׁישׁ *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus, or returning thence, Isa. 23:1, 4; 60:9; partly used as a general term for large ships of burden, although going into other countries, Isa. 2:16; Ps. 48:8; and so, 1 Ki. 10:22 (compare 9:28); 22:49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge this usage of language; see 2 Ch. 9:21; 20:36, 37; compare my Gesch. d. Heb. Spr. p. 42.

(2) a precious stone, so called no doubt from Tartessus, as Ophir is used for gold of Ophir, Exod. 28:20; 39:13; Ezekiel 1:16; 10:9; 28:13; Cant. 5:14; Dan. 10:6. *The chrysolite*, i. e. the *topaz* of the moderns (which is still found in Spain), according to LXX. and Josephus, is understood by Braur. (De Vestitu Sacerdot. ii. 7). Others prefer *amber*, but this is contrary to Ex. 28:20; 39:13.

(3) [*Tarshish*], pr. n.—(a) of a Persian prince, Esth. 1:14.—(b) 1 Ch. 7:10.

**תִּרְשָׁתָא** always with the art. תִּרְשָׁתָא (compare Pers. تَرش *torsh*, severe, austere), a title of the Persian governor of Judea (q. d. *His Severity*, gestrenger Herr, Gew. Westrengen, a title formerly given in Germany to the consuls of free and imperial cities). Ezr. 2:63; Neh. 7:65, 70 (used of Zerubabel), and also put after the name of Nehemiah, Neh. 8:9; 10:2; compare Neh. 12:26 (where for it there is תִּרְשָׁתָא).

**תִּרְטָן** *Tartan*, pr. n. of a general of Sargon (Isa. 20:1), and of Sennacherib (2 Ki. 18:17), kings of Assyria.

**תִּרְתָּק** [*Tartak*], pr. n. of an idol of the Avites (עֲוִיִּים), 2 Ki. 17:31. (In the Pehlvi language *tarthakh* would be *profound darkness*, or *hero of darkness*.)

**תִּשְׁמָת** f. (from the root **שָׁמַת**) with gen. תִּשְׁמָת *deposit*, Lev. 5:21.

**תִּשְׁמֹת** f. pl. (from the root **שָׁמַת** = **שָׁמַת**) *noise*, *tumult*, of a multitude, Isa. 22:2; *clamour*, Job 39:7; *crashing*, Job 36:29.

**תִּשְׁבִּי** m. *Tishbite*, 1 Kings 17:1; 21:17 (used of Elijah), Gent. noun, taken from a town of Naphthali תִּשְׁבִּיהָ or תִּשְׁבִּיהָ Gr. Θισβή, Tob. 1:2 See Relandi Palestina, p. 1035



תִּשְׁבָּץ m. (from the root שָׁבַץ) *tessellated stuff*; whence קִתְנֵת תִּשְׁבָּץ *tessellated tunic, made of chequer work*, Ex. 28:4.

תִּשְׁבֶּה f. (from the root שָׁבַח) — (1) *return*, 1 Sa. 7:17; 2 Sa. 11:1; 1 Ki. 20:22, 26.

(2) *a reply, an answer*, Job 21:34; 34:36. Compare תָּשִׁיב No. 2, b.

תִּשְׁעָה f. (from the root שָׁעַ No. 3). — (1) *deliverance, help, welfare*, Psa. 37:39; 40:11; 71:15.

(2) *victory*, 2 Sa. 19:3; 2 Ki. 5:1. Comp. תִּשְׁעָה.

תִּשְׁקָה f. (from the root שָׁקַח No. 2), *desire, longing*, Gen. 3:16; 4:7; Cant. 7:1.

תִּשְׁוֶה *gift, present*, 1 Samuel 9:7 (and in the Hebrew interpreters, Daniel 2:6; 5:17, for Chald. תְּשִׁוָּה). Root שָׁוַר No. I; compare especially Isa. 57:9.

תִּשְׁעִי masc. תִּית fem. *ninth* (from תִּשְׁעָה), Num. 7:60.

תִּשְׁעָה constr. תִּשְׁעָה f. and תִּשְׁעָה constr. תִּשְׁעָה m. NINE; also *ninth*, when used of days, as תִּשְׁעָה לַחֹדֶשׁ on the ninth (day) of the month, Lev. 23:34. Pl. תִּשְׁעִים comm. ninety, Gen. 5:9, 17, 30.

תַּתְנִי [Tatnai], pr. n. of a Persian governor Est. 5:3; 6:6 (perhaps = تاتنی gitt).